

THE SPIRIT OF MISSIONS.

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NO. 5.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, APRIL 17TH, 1895.

—As the day for the stated meeting of the Board of Managers fell in Holy Week, and no quorum was present, adjournment was taken until Wednesday, April 17th, when there were in attendance the Right Rev. Drs. Scarborough, Rulison, and Vincent; the Rev. Drs. Hoffman, Applegate, Brown, Anstice, and Vibbert; and Messrs. Low, King and Cutting. The Right Rev. Dr. Scarborough was called to the chair.

—In connection with the Treasurer's report the General Secretary read two letters from one of the Bishops announcing pledges from two gentlemen in his diocese each for the sum of \$10,000, and signifying the possibility that another tenth would be taken through him provided those were found who would make up the other seven-tenths of the debt of \$100,000. Attention was also called to two individual gifts of \$2,000 each, and two of \$1,000 each, besides some gifts of smaller amount which had been received since the Presiding Bishop's letter was issued.

—Referring to the action of the Commission on work among the Colored People, noticed in the last abstract, a letter was read from Miss Julia C. Emery, Secretary of the Woman's Auxiliary, stating that while she felt that the interest of the Auxiliary in every department of mission work should be largely increased she would gladly endeavor to increase it in the direction specified. She was not cognizant, however, of any especial lack of interest in the department of Colored work. She stated facts taken from recent reports of the Auxiliary showing what had been done in this direction.

—Communications were at hand from seven of the Domestic Bishops with regard to missionary work under their charge, and in the two instances where it was required confirmatory action was had.

—A letter was submitted from Bishop Schereschewsky expressing his satisfaction with the committee appointed by the Board to examine his translation of the Holy Scriptures into Wen-li, the literary language of China, and responses were at hand from the Rev. Drs. Martin and Blodget of the said committee accepting their appointment and expressing much interest in the matter.

—Letters were received from Bishops Graves and McKim and several of their missionaries, some of which will be published. Bishop Graves stated that he had been advised that the St. Andrew's Brotherhood would send Dr. Ludlow, of Seattle, to China next autumn as a medical missionary. The Rev. Y. K. Yen was heard from at Detroit, *en route* to China, in which city he had met engagements. He had also appointments in Ann Arbor, Chicago, and St. Paul. Mr. James Chappell, of Toronto, was appointed a missionary to Japan from the date of his ordination to the Diaconate.

PRAYER AND MISSIONS.

GIVE the people facts and get them to praying over missions and we shall win a great victory in spite of discouragements. Prayer has again and again lifted the cause of missions and set it forward when it seemed as though it must be overwhelmed. We must not lose sight of the fact that we are engaged in a work upon which God has promised special blessing, and hence we must present all its needs to Him and ask Him to bear its burdens and give success to our efforts. His hand is not shortened that it cannot save, nor His ear heavy that it cannot hear. His resources are inexhaustible, and He can work marvels of deliverance if only we will do our part with prayer unceasing. Therefore let us pray, pray, pray.

THE QUESTION OF APPROPRIATIONS.

WE must face at the May meeting of the Board of Managers the question of appropriations for the year beginning September 1st next. It is a most serious question and fills us with grave anxiety, for unless in the meanwhile very emphatic indications in the shape of greatly increased contributions shall be received, we shall be compelled to adopt heroic measures to reduce the scale of the appropriations to the measure of the Church's contributions for the year past.

The Advisory Committee of the Board two years ago took that question into serious consideration, and its report shows that reduction is attended with no little difficulty because a large portion of the work is under contract, and as to other portions the Board is simply carrying out the instructions of the Board of Missions. The salaries of all the Missionary Bishops are fixed and any reduction of them is forbidden by canon. The appropriation for work among Colored people, determined by resolution of the Board of Missions, cannot be reduced. The greater part of the work among the Indians is under contract, and it is largely supported by specific offerings. Any reduction of the appropriation for Domestic Missions must therefore fall upon the missionaries, other than Bishops, who work among the white people in jurisdictions and dioceses which receive appropriations from the Board. That would be a grievous hardship, inasmuch as the stipends paid to these missionaries are generally very small, and it would be manifestly unjust that the whole reduction should fall upon them by reason of the necessary exemption from reduction of two-thirds of the appropriation.

As to Foreign Missions, the natural growth of the work demands continually increasing outlay, and to take anything from it must mean the abandonment of work already begun and the crippling of the force which is now insufficient just at the time when the work is calling for additional helpers and means. Moreover, as much of that work is under contract, and largely supported by specific offerings, a reduction would do untold harm and wrong.

In 1886 the Board, under financial stress, did reduce the appropriations, but the Board of Missions in the following October directed that they be restored. It would seem, therefore, that the Board of Missions and the General Convention, which added to the financial obligations by instructions and by

creating new Bishoprics, have closed the way to any reduction and placed upon the Church the duty of bringing its offerings up to the needs of the work.

Will not the clergy and laity make haste to supply the present need and command that the work be maintained ?

A MISSIONARY'S SACRIFICE.

A HIGHLY esteemed missionary, in one of the remote and desolate regions of our country, has written to us a letter which touches to the quick the question of self-sacrifice. He writes: "My wife and I feel deeply the present critical condition of the Society on account of the hard times. Considering it our duty to share with the Society its burden we heartily give the amount of the inclosed check to be drawn from my salary for the ensuing year." He inclosed a draft on the Treasurer for \$100. Let but that spirit of the missionary seize upon us all, clergy and laity alike, and soon there would be no lack of funds to support the work.

THE ORIGIN OF NOONDAY PRAYER FOR MISSIONS.

WE gratefully acknowledge the receipt of a Form of Noonday Prayer for Missions set forth by the Bishop of Shanghai. In calling attention to this form *The Church in China* says: "So far as we can remember, this movement for noonday prayer for missions originated in the China mission. In 1880 the Rev. W. S. Sayres united with himself a little circle of friends in China and the United States, who agreed to pray together at noon for this work of Foreign Missions." The statement about the Rev. Mr. Sayres is correct; but the custom of noonday prayer had already been observed in the Mission Rooms in New York for several years before 1880. It began while Bishop Hare was Secretary of the Foreign Committee, which position he held from December, 1870, to March, 1873. To be exact, the practice at the Mission Rooms began with Lent, 1872, and it has been continued ever since that time.

THE LOGIC OF EVENTS.

WE are living in the midst of great events, so near to them indeed that we can hardly appreciate the vast importance of what is going on in our day. We need perspective in order that we may view them in their true relations.

"God moves in a mysterious way
His wonders to perform."

Among the nations of the world startling changes have taken place and are now transpiring. The continent of Africa, so long *terra incognita*, has become the theatre of rivalries among the great nations of Europe. Commercial greed and territorial aggrandizement are the instruments, in the providence of God, by which to-day the influences of civilization are reaching to the depths of Africa's darkness. The healing and saving power of the Gospel is everywhere needed among those simple people, and the whole Christian Church has there a field for its very utmost effort.

Turning our eyes to the East, the conflict between Japan and China fills the whole horizon, and how significant it all is. Japan, the aggressive power, was a little more than a generation ago the hermit nation, shut out from the world and shutting the world out from it. To day it welcomes every means of enlightenment. It has adopted the progressive views of western nations, and it has entered upon this war with a degree of foresight in planning and execution which would do credit to the most advanced of civilized peoples. Moreover, it has adopted into its system, even in the conduct of the war, the most humane and Christian sentiments. We doubt if in the history of nations any war department ever issued an order so remarkable for its noble spirit and humane purpose as that in which the minister of war in Japan bade the soldiers to be "not more eager to show courage than charity."

The fact that they welcome the Bible and in every way facilitate its circulation among the soldiers, and that they invite Christian missionaries to minister in the army—all this is something which may well fill us with wonder, and we may rejoice in the fact that our own missionaries were the first to enter Japan after the ports were open, and in the share which our mission has had in the regeneration of that people.

China, slowly waking from its long slumber of centuries upon centuries, now hardly stirring under the rude tramp of the soldiery, rubbing its eyes to be sure it is not all a dream, presents a spectacle which may well excite our sympathy and appeal to our Christian zeal to quicken the forces that shall help to bring the people of that great empire into the knowledge of God. Yet to-day China's empress and China's emperor and members of the nobility are examining with curious interest the Sacred Scriptures, and maybe the time is not distant even there when Christianity will be not only a tolerated religion, but when it will be welcomed as the harbinger of all good things. Surely this is a time for the Church to be up and doing, with faith in God and hope inspired by Heaven and nurtured by events which are every day inviting us to push forward the work of missions with ardent love and zeal.

FAREWELL SERVICE FOR THE REV. Y. K. YEN.

ON Saturday, March 30th, a service of farewell to the Rev. Yung Kiung Yen was held in the Chapel of the Church Missions House, at which an address was made by Mr. Yen, who spoke substantially as follows:

Dear Christian friends, my heart is grateful to the Secretaries of the Board for appointing this farewell meeting, and I thank you, Christian friends, for meeting together to bid me God-speed. Since the meeting was announced I have been overwhelmed with feeling, and I cannot express in words the satisfaction I now have in relating my deputation work and in speaking of the cordiality and welcome I received everywhere. I go home with thankfulness to God and to the Church for the success I have had and the pleasures I have enjoyed.

When Bishop Graves said that after I had finished my mission in England I should come to my old home in America and speak of my work, and when in London a letter came from Dr. Langford supporting the Bishop's wish, I thought of the programme I ought to make out in regard to this duty. I decided to speak of three things; First, of

Church work in China in general, and on the work at Wuhu in particular; secondly, to appeal on behalf of the Bishop for men; and thirdly, to ask for money to plant our Church in three cities. For this purpose I visited New England, the Middle States, Maryland, Virginia, and Ohio. On my way West I expect, God willing, to visit some of the churches in Detroit, Ann Arbor, Chicago, St. Paul, and Minneapolis.

For the first work God had prepared my path in a wonderful manner. In my early sojourn in this country, through Bishop Bedell and others I became acquainted with many friends in this city. Three years in Gambier brought me into contact with students of the three classes above me and three below, and with students in Bexley Hall and in Kenyon Grammar School. These are residing in different parts of the country, and thus I felt that I had friends everywhere. I did not feel like one coming to a strange country. This feeling gave me self-confidence, and self-confidence gave me support in my undertaking, and utterance to my thoughts. In Paris I met with my first welcome. I went to see the Chinese minister, and while there I attended service in the American church. An American Bishop preached, and I found that it was Bishop Perry of Iowa. I knew Mrs. Perry, she being the daughter of Professor Smith, of Gambier. Both shook me warmly by the hand and said: "You must come to our diocese." On the steamer across the Atlantic I saw a young clergyman in the cabin. I said: "Are you of the Church of England or America? I am a Chinese clergyman in China." When he found that I was educated in Gambier, he said: "I am an alumnus of that college too." He was a pleasant companion on the eight days' journey, and on parting he pressed me to visit him in Ohio. Since then I have had many other pleasant episodes, bringing me into touch with the audiences I spoke to. In Baltimore a lady came to me and said: "I knew you when I was a little girl. Do you not remember the captain of the ship which brought you to America in 1854? My home was then in Virginia, and I am the sister of Captain Cave." Then again, when I was returning from a visit to the Berkeley Divinity School (in Middletown), and Putnam, and the train stopped at Middletown, two young men entered and sat behind me. They began to talk about graduation, etc. "Excuse me," I said; "are you not students in the Berkeley Divinity School?" They replied that they were not, but of Wesleyan University. One of them then said: "Are you not a college-mate of Dr. Rockwell's? I am his son." All these experiences and words of welcome encouraged me and prepared the way for my work.

My second object was to appeal on behalf of the Church in China and of Bishop Graves for more men. There has been a need of men, greater as the country is opened up. God prepared my way in this also, for He had already been working out His will in the hearts of many who heard me. In Bexley Hall one student said to me that some time ago he had pledged himself to go to a Foreign field, and now that I brought before him the need of China he felt called to go there, and added: "I shall see my Bishop and if he consents I shall go." When I visited Berkeley Divinity School I found that one of the students had already written to Bishop Graves and applied to the Board for appointment. He said: "I am glad to have my resolution strengthened by this speech of yours." I trust, therefore, that before the year is ended one or two at least will go to China. My visit to the theological seminary in Virginia resulted in removing a wrong impression, which if allowed to go on, would have been hurtful to China. One student said that there was an impression in the seminary that the Board did not want men of the Virginia type of Churchmanship. I replied that he must be mistaken, for our Church, that has had Bishop Brooks, Bishop Hall, Bishop McIlvaine, and Bishop Bedell, has surely room enough for all shades of theological thought within reasonable limits. As certain professors had the same impression as the student above, I wanted to go to the bottom of things for the sake of China. Accordingly I wrote a letter to one whose case was brought as a proof. I received an answer which confirmed what I had said,

namely, that the impression was wrong. I sent the letter to one of the professors, asking him to make it known to the students, that the Church in China may not suffer from mistakes of this kind.

My third object was to ask for money to build up a church and clergy house in the city of Wuhu. Our church is feeble there, though it was begun more than ten years ago. Five thousand dollars were to be begged for, and God prepared my way in that Mrs. Bedell already before my arrival had given \$5,000 to China as a memorial to Bishop Bedell, and also because I was a representative of that country—one, she said, “the Bishop loved and prayed for.” I said that with her permission I would suggest that one-half of this money be spent in Wuhu, pending the consent of the Bishop and other proper authorities. Thus a nucleus was had straightway; from it the growth became comparatively easy. From the Church of the Heavenly Rest in New York I soon received \$2,000, and from other churches and personal friends I received from five to fifty dollars each; amounting in all to nearly \$5,000. Thus God prepared my way for the present undertaking.

As I have said, everywhere I was received with great cordiality, more than I deserve. The friends of old times said: “We are glad to see you again; our hearts have not changed towards you, and your heart has not changed either.” New friends, too, were kind. In fact, I met with kindness everywhere. These impressions will be fresh for the next ten years, and after that, if my life is spared, I hope to come again to present the work of the Church in China under better conditions.

My visit has had a reflex influence on myself. Contact with life brings life. The sight of health and energy brings health and energy. It is so in the religious sphere. There is much Church life among women. I do not know what the Church in China would do without the Woman’s Auxiliary. Then again, incidents of self-denial—some of them touching indeed—have made impressions on my mind. When I was staying with Mrs. Bodine in Philadelphia she related that a boy of her class walked from Philadelphia to a suburban town in order to save the fare to put into the mite box. He followed the track of the trolley line, and when a car came along he stepped off until it passed, when he would resume his walk. When he reached home, his mother said: “Why did you walk that long distance?” The boy replied: “Because I want to save this money to put into the missionary box. I found the way by following the trolley track.” This and other like recitals have made an impression on my mind. I go home with more energy and zeal, and I hope to do more than in the past. As Mr. Spurgeon once said: “To-day I go forth from this dying bed of simple but deep faith with the strength of a lion to preach the Gospel.” In like manner, my coming into touch with religious life in this country and my hearing these incidents of self-denial give me new power for my future work.

The world is becoming small. I was struck by an incident which happened while in London on the fourteenth of May or June last. A telegram was sent that day from Seoul to Washington by way of England to thank the President for aid rendered by the man-of-war “Baltimore” in suppressing a local rising. The telegram was sent from Washington to a Philadelphia paper and thence back to London, and I read it in the *London Chronicle* of the same day. I read the telegrams about the war almost at the same time as my wife and children in Shanghai do. The world is brought near together. It has become small, and God has an intention behind it. For as the world grows smaller our hearts grow larger; as men and women of all parts of the earth are brought into daily contact, as it were, with us, our hearts go out to all. Our work in China ought to be as near to your hearts as your work here. There is no division of territory in spiritual geography; all nations are one in Christ Jesus. I know well that your country is full of needs—the work among the Colored people, the Indians, and your own people—but let

your heart be large enough to give a corner of it to our country for Christ's sake. If you should refuse you would be faithless to the brotherhood of man, the sisterhood of woman, and the Fatherhood of God. In the world to come you will meet with God's children from Africa and China and other heathen countries. You would be ashamed to face them if when living you never cared to send the Gospel to the countries in which they were, and you had a sort of prejudice against them and did not care to help them. If ashamed then, on that ground, is there not shame now on the same ground? Give us some crumbs from your table. There are luxuries in your churches, in the adornment and in the beautiful choirs. In families, comforts and necessities come before luxuries. The Church is spending much money in luxuries. Will she not save some of the cost of luxuries to meet the urgent needs of the young Church in China? I look upon the Church in America as the mother of our Church in China. Help us, then, along until we are able to stand up by ourselves. We shall be able to stand, for I believe in the universal sovereignty of Christ. Give us the crumbs from your bountiful table. Just as the children throw upon parents the responsibility of maintaining their life and of their education, so does the daughter Church in China look up to the mother Church in the United States.

As to the future. God always brings good out of evil, whether as regards individuals or nations. So He has dealt with our country. In 1842 was fired the last gun of the Anglo-Chinese war. At the declaration of peace five cities were opened to commerce and Christian work. Another war took place in 1857, at the end of which seven more cities were opened to commerce and Christian work. After the Franco-Chinese war, again at the Chefoo convention, which arose out of the murder of Mr. Margary, a British officer, more cities were thrown open.

All past calamities have brought great blessing to China. God has yet greater things for China through tribulation, and I am sure that some of them will come to pass from the present war. One of the first will be religious toleration. On account of the absence of it, Chinese Christians are handicapped either as laymen or as ministers. They cannot be candidates for government examinations and cannot take offices in the government. These disabilities will be removed when Christianity is put on the same level with other religions. When this is done, Christianity and the national religions of China will come into competition, and as in all competitions the best will prevail, so will Christianity if we believe, as we do, in the divinity and power of it. These few words I say as a forecast of the future so far as it relates to Christianity.

Finally, I thank you for the cordiality shown, and especially for your meeting to-day to bid me farewell. I came as a stranger to many of you; I go home with the faces of many in my heart. Pray for the Church in China, for the Bishop and for the clergy, American and Chinese, for the converts, and for my countrymen that are yet in the darkness of heathenism. I bid you all good-by.

BRIEF MENTION.

I SHOULD think every clergyman would be glad of the opportunity of reading to his congregation a letter from the Presiding Bishop, even if it asked of them contributions to the missions of the Church. Yea, the rather because the short statement in the letter of Bishop Williams sets forth a great and urgent need, I should think every clergyman would be eager to communicate such facts from a source so eminent, reminding his people that they are part of the body and worthy to be addressed and appealed to by the head of the Church. I hope, therefore, that the letter of the Presiding Bishop will be heard in every congregation, and that the need will be thoroughly pressed upon the attention of all the people, and that they will be made to feel that everyone has a privilege and responsibility in the premises.

AMONG the responses to the letter of the Presiding Bishop was a contribution of \$1,000, which came through Bishop Williams from "a friend in Utica, who hopes there will be ninety-and-nine others to do the same and more to liquidate the debt and help the Board in making generous appropriations." From a missionary in West Virginia came the information that his Sunday-school, which contains thirty scholars, had contributed \$39.42, and from three congregations under his charge, containing sixty-five communicants, \$73.65.

A WELL ordered parish would as soon omit the observance of one of the chief days in the Christian Year as neglect to take offerings for missions; for is it not essential to the well-being of all Christians, and hence of every community of Christians, that they shall engage actively in propagating the Faith?

THIS month's frontispiece gives a view of an Arapahoe Indian camp on the Wind River reservation, in Wyoming. The camp is located about a mile from the home of the Rev. Sherman Coolidge, our native missionary, and is close to Little Wolf's log-house, where Church services are sometimes held. Little Wolf is the second chief of the tribe and its "grand medicine-man."

THE first response that we received from the children's Lenten Offering was from the little daughter of the devoted missionary at Deadwood, South Dakota. She wrote from Boston as follows: "I have sent you my mite box. I got as much in it as I could, I don't know how much. Please tell me. Mother sent me the Pyramid from Deadwood, South Dakota, and said to send it to you. Father is the clergyman there. I am staying in Boston with my Godmother. Your little friend, JOSEPHINE WARE." Josephine's box contained \$1.91.

No rightly instructed clergyman would fail to move the people of his cure to contribute for missions; but, on the contrary, he would feel that his ministry had so far failed if he did not succeed in impressing his people with their duty in this regard.

THE *St. Andrew's Cross* for April published a most practical editorial appeal for the making up of the deficiency of our treasury, which has had the good effect of bringing to the treasury several individual offerings. May it also prompt many congregations to contribute at this time.

A LONDON Church newspaper says that the voluntary contributions to the work of the Church of England last year were \$28,242,450. This exceeds the total income of the Church from endowments by about \$5,000. In addition \$7,414,490 was expended in building and restoring churches, and on burial grounds, the endowment of benefices, and the erection of parsonage houses.

WITH OUR CORRESPONDENTS.

BISHOP HOLLY writes from Port-au-Prince, April 4th, as follows: "On seeing the statement of the Presiding Bishop of the embarrassed state of the general missionary treasury, we resolved to contribute to the treasury for the general purposes of the Society, the Easter offertory of Holy Trinity congregation in this city. I accordingly send herewith enclosed a draft for \$11.24, being the amount of the offertory at the morning service of Easter-Day. It is but a mite; but I know it represents some personal abnegations on the part of some of the offerers at least. We have not more than a half-dozen

families in circumstances of ordinary comfort. The most of our people are very poor and live from hand to mouth. Moreover, each one has been for some time past taxed for a weekly contribution to meet our building and other parochial responsibilities. Besides all this, there is also a monthly collection for the diocesan missionary society. Hence as they are already taxed to the utmost for people in their circumstances, I have said that the contribution sent herewith represents some self-denial on the part of the offerers. Nevertheless, when it was proposed to devote the Easter offertory to this special object, all were willing and ready to do their best, in an extremity that makes bare the hand of God intervening in the mammon rule of this world, and lifts up His voice, calling the faithful members of His Church to renewed sacrifices greater than ever before made even in the times of financial prosperity. For the Lord is at hand! The Lamb's Wife must make herself ready."

A DEVOTED friend of missions writes: "Your appeal and that of Bishop Williams impress me very much and I wish we could at once respond; but I think in June we can send \$2,000 to the Board. The most painful thought that comes with the deficiency in money to carry on the missionary work of the Church to me is, that it evinces such want of *love* to our blessed Redeemer on the part of His professing children. If we truly love anyone it is a great joy to endure any self-denial, that we may minister happiness to the loved one. The constraining love of Christ is full of possibilities and gives a new motive and joy to existence."

A LADY in North Carolina in sending a remittance of three dollars, writes: "Please accept this small sum (with many earnest prayers) towards helping to pay off the \$100,000 debt. I shall try to remember each day until the May meeting to pray that the amount may be more than raised and that the great work of spreading Christ's Kingdom may be more realized among our people. The three dollars sent represents twenty-five cents from each member of my household, including the little ones and one in Paradise."

THE Rev. Robert Wood, rector of St. John's Church, Negaunee, Northern Michigan, writes as follows: "The draft which I enclose for forty-one dollars is a proof of the love of our little Sunday-school (numbering only a few over forty), for the great work of the Board of Missions, and is a special response to the cry for help in a time of great perplexity and pitiful need voiced so loudly by our venerable and beloved Presiding Bishop. You know the great depression and scarcity of money that affect all our interests. Removals to all parts of the country have taken away our Church families and our young Communicants until but a remnant remains. The Sunday-school offerings and Lenten savings for 1894 were but eight dollars. You can imagine then my surprise and the glow of thankfulness that filled my heart when on Easter-Day evening, at a special service to receive the offering, I was able to announce such a result. When we had all our Church families around us and when money was freely and easily given for any purpose eighty-two dollars were the largest Easter offering. This time the amount was seventy-five dollars. The offering of the congregation in the morning was thirty dollars for work in this jurisdiction. That God the Holy Ghost was with us in our endeavors to live nearer to Christ and to cling closer to the Cross, that we might be partakers of His joy in the great day of the Church's triumph, I humbly believe."

FIRST PRINCIPLES.

THERE comes to my mind, like the sub-bass tone of an organ's pedal heard long before we recognize the piece of music itself, these far-off words from the Prophet Hosea: "Then we shall know if we follow on to know the Lord!"

The Christian Church to-day knows its theology, its social standards, its ecclesiastical pedigree—the stock, the blood, as it were, that is in its veins—but it wants a reserve of conviction that makes it independent of the standards of the hour.

We hang too much on secondary causes. We count on the rich, on millionaires, on generous and religious women who have means. We do not ask God to raise up a new order of Christian stewards of average and moderate resources. We are not successful in creating this new type of average men and women, who really believe in missions because God is supporting them, not because legacies are sustaining them.

Let us get back to first principles, to the simple faith our fathers had, in God, in prayer, in the Holy Ghost. This faith we cannot have if we fix and manage things ourselves, and play the part of superintending providence to our own chariot wheels. If we go down into Egypt, if we depend upon horses, God will leave us to ourselves. If we have the faith, the idealism, the courage, the willingness to bear the Cross, that our own brave, iron-hearted Bishop Schereschewsky has, the Church will need no apologist. It will speak for itself; “for whatsoever doth make manifest is light.”

WM. WILBERFORCE NEWTON,
Rector of St. Stephen's Church, Pittsfield, Massachusetts.

HOW TO MAKE MISSIONS KNOWN TO THE LAITY.

It is manifest that in proportion to our population and needs offerings for missions of all kinds are small. They do not grow in ratio with the Church folk. Undoubtedly there is a want of knowledge on the subject, and consequently a corresponding want of interest. This remark applies mainly to men. The women do take a great interest, read, know, and appreciate the Church and all that appertains to the cause of her Divine Head. It is true they are more emotional and are more easily touched than men. Further, they go to church, and they help heartily both parish and missions. They give, they work, they affect one another, they influence one another, in a way which excites our admiration. In fact rectors and missionaries could do very little unless they had women for lieutenants.

Now men read about religion or missions very little, and go to church very little. About a fourth part of a congregation on Sunday morning will be men. This number will be less in the evening. To induce them to do any work is well-nigh impossible. Only a few men are laborers in the Vineyard.

The rich never give in proportion to their means; they do not stimulate one another except, perhaps, in the building of a church, or in some matter of special interest. They often give from necessity, vanity, or good-fellowship; rarely from principle, from belief in the Church and her missions. If a wealthy man gives one per cent. of a large income, in return he thinks he ought to control, own a large piece of the rector and boss generally. He rarely wishes to do any work; he only wishes to be asked about it, and whether it ought to be done. We have known a man of small income work and expend fifty per cent. of his annual means in the service of the Church. There are men who work and give, but they are few. Generally they are men of limited means and feel what they give. Many men in every community never go to church, and only give to please their wives and children. A few attend service because it is respectable, but hardly believe anything. Of course we can only speak to those who pass for laymen whether baptized or not.

Now, what is to be done?

Worldly men understand that men are governed by their interests as they apprehend them. They approach one another directly or indirectly upon that principle, and they make no mistakes on the subject. The time was when the clergy appealed to men in the light of their highest interests, of the deepest welfare of themselves and of all near and

dear to them. People once were taught that they were immortal, had souls to be saved, and that they could save them only or let them be saved by embracing their Lord and Saviour, who died to redeem them. Men were taught that Christianity is a scheme of redemption. At present infidelity is rife, both hidden and expressed. The secular press, the magazines, the novels, and popular literature, are boiling over with infidelity in some of its many guises. The most successful books are, as a rule, those which are most corrupt and immoral in their influence. Inside the Church the evil shows itself. Indifference marks many. Universalism, in truth, predominates everywhere, even among them who profess to believe.

If men are to be reached, a new departure is necessary. If men will not go to church to hear the Gospel it must be carried to them and they must be taught the rudiments. When they realize that they have souls to be saved and must make exertions they will comprehend also that it is their duty to succor others. Sense of duty is a tremendous power for good.

There are so many things to be said touching missions and so much has been written about them that I need not repeat the instruction. One method has been tried very little among men, and that is *personal solicitation*. It is the right arm of men who have schemes to promote. Let Bishops, Priests, and Deacons, especially Bishops, devote much of their time to visiting the laity, teaching them and soliciting them in behalf of the cause of Christ. Personal solicitation will aid missions as no other human power can.

A LAYMAN.

THE MISSIONARY SPIRIT THE GENIUS OF THE CHRISTIAN RELIGION.

It requires a strong effort of the imagination to penetrate within the mental horizon of a man who does not *believe* in missions. That one should be indifferent to them, should have allowed his fervor to cool and his enthusiasm to wane, is quite conceivable; but that he should name the Name of Christ and yet deliberately decline to admit the claims of missions upon him, would seem to show a habit of mind similar to his who is said to have spoken disrespectfully of the equator.

For to an ordinary observer the missionary spirit seems the very genius and essence of the religion of Christ. The first command given to the natural man was: "Be fruitful, and multiply, and replenish the earth," *i. e.*, fill it with creatures fit to be "sons of God." The first command given to the Church was: "All power is given unto Me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Divine Name," *i. e.*, *make* them "sons of God." The *second* command is the complement of the *first*.

The missionary spirit was the life and inspiration of the early Church. When certain churches lost this spirit they died in their nests, and without this spirit it is as hard for a Church to keep alive now as then. The way to grow at home is to grow abroad. Our Church should be in the van in the world's conquest for Christ, not, as she often is, in the rear. Christ died for every creature, and directed His Church to send the Gospel to every creature. We cannot escape this responsibility. We shall answer in the day of judgment as to how we have fulfilled this responsibility. We shall see then that a Church or a Church member without the missionary spirit is *outside the New Testament*. We must catch that spirit or stop praying, "Thy Kingdom come."

The call to be a Christian is a call to be a missionary, *i. e.*, we are to *go* or *send*. Our motto should be "Jesus for all the world, and all the world for Jesus."

E. L. STODDARD,

Rector of St. John's Free Church, Jersey City, New Jersey.

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

OUR MISSIONARY JURISDICTIONS.

WE have eighteen Domestic Missionary Jurisdictions, viz.:

Alaska, 570,000 square miles, has no Bishop. The Rev. John W. Chapman at Anvik and the Rev. Jules L. Prevost at Fort Adams, each, with their wives, and Miss Glenton, M.D., and Miss Sabine are on the lower Yukon river, while far to the north, Dr. John B. Driggs, who was alone for several years, was last year joined by the Rev. Elijah H. Edson at Point Hope. A scattered population of natives would be neglected but for the pure missionary ministrations which reach out to them the means of grace.

Arizona, 113,900 square miles, 59,691 people, under the care of the Right Rev. Dr. J. Mills Kendrick.

Montana, 145,310 square miles, 132,159 people, under the care of the Right Rev. Dr. Leigh Richmond Brewer.

Nevada and Utah—Nevada, 110,000 square miles, 44,327 people; Utah, 82,000 square miles, 206,493 people; under the care of the Right Rev. Dr. Abiel Leonard.

New Mexico, 122,460 square miles; 144,862 people, under the care of the Right Rev. Dr. J. Mills Kendrick.

North Dakota, 70,193 square miles, 182,719 people, under the care of the Right Rev. Dr. William David Walker.

Northern California, 52,564 square miles, 329,312 people, under the care of the Right Rev. Dr. John Henry Ducachet Wingfield.

Northern Michigan, 13,000 square miles, 185,000 people, has no Bishop; but is under the care of the Rev. G. Mott Williams by appointment of the Presiding Bishop.

Northern Texas, 100,000 square miles, 232,979 people, under the care of the Right Rev. Dr. Alexander Charles Garrett.

Oklahoma and Indian Territory, 65,000

square miles: Oklahoma has 180,000 whites, 15,000 Indians, and 15,000 negroes; Indian Territory, 115,000 whites and 80,000 Indians; under the care of the Right Rev. Dr. Francis Key Brooke.

Olympia, in Washington, 26,000 square miles, 349,516 people, under the care of the Right Rev. Dr. William Morris Barker.

South Dakota, 80,000 square miles, 327,848 people, whites and Indians, under the care of the Right Rev. Dr. William Hobart Hare.

Southern Florida, 37,349 square miles, 122,543 people, under the care of the Right Rev. Dr. William Crane Gray.

Spokane, in Washington, 45,000 square miles, 300,000 people, under the care of the Right Rev. Dr. Lemuel Henry Wells.

The Platte, in Nebraska, 54,700 square miles, 313,309 people, under the care of the Right Rev. Dr. Anson R. Graves.

Western Colorado, 37,000 square miles, 75,000 people, under the care of the Right Rev. Dr. William Morris Barker, by appointment of the Presiding Bishop.

Western Texas, 110,000 square miles, 300,000 people, under the care of the Right Rev. Dr. James Steptoe Johnston.

Wyoming and Idaho—Wyoming, 97,890 square miles, 60,589 people; Idaho, 84,800 square miles, 84,229 people; under the care of the Right Rev. Dr. Ethelbert Talbot.

All of the above missionary jurisdictions, except Southern Florida, are in the West.

An official reported to the United States Government in 1840: If we draw a line north and south across the Missouri river at the mouth of the Vermilion river we shall describe a limit beyond which civilized man is never likely to settle. Here the Creator seems to say to the tides of emigration ever

flowing westward, Thus far shalt thou go but no farther. That line would run through the eastern part of the Dakotas, Nebraska, Kansas and Texas, a region which is now inhabited by millions and is in fact almost the central portion of our country. Beyond these lie the Rocky Mountain states and territories, Montana, Wyoming, Colorado, New Mexico and Arizona; while still westward is the intra-mural basin comprising Idaho, Utah and Nevada, and across the Sierra Nevada range lies California with its 800 miles of coast line reaching to Oregon and Washington on the north. All of these are within the field of Domestic Missions, while still beyond lies Alaska, and our northernmost and westernmost mission is at Point Hope on the polar sea. "Talk of building a railway," wrote the same government official, "across this wild and barren and waste mountain desert; why all the wealth in the mines of Mexico and Peru would not pay a penny in the pound of the cost." Yet what do we see? The great transcontinental railways have brought all this waste under tribute and opened up its hills and valleys to the settlers.

The author of "Our Country," says: "Of the twenty-two states and territories west of the Mississippi only three are as small as all New England. Montana would stretch from Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Virginia.

"Idaho, if laid down in the East, would touch Toronto, Canada, on the north, and Raleigh on the south, while its southern boundary line is long enough to stretch from Washington City to Columbus, Ohio; and California, if on our Atlantic seaboard, would extend from the southern line of Massachusetts to the lower part of South Carolina; or, in Europe, it would extend from London across France and well into Spain. New Mexico is larger than the United Kingdom of Great Britain and Ireland. The greatest measurement of Texas

is nearly equal to the distance from New Orleans to Chicago, or from Chicago to Boston. Lay Texas on the face of Europe, and this giant, with his head resting on the mountains of Norway (directly east of the Orkney islands), with one palm covering London, the other Warsaw, would stretch himself down across the Kingdom of Denmark, across the empires of Germany and Austria, across northern Italy, and lave his feet in the Mediterranean. The two Dakotas might be carved into a half-dozen kingdoms of Greece, or, if they were divided into twenty-six equal counties, we might lay down the two kingdoms of Judah and Israel in each.

"Place the 50,000,000 inhabitants of the United States in 1880 all in Texas, and the population would not be as dense as that of Germany. Put them in the Dakotas, and the population would not be as dense as that of England and Wales. Place them in New Mexico, and the density of population would not be as great as that of Belgium. Those 50,000,000 might all have been comfortably sustained in Texas. After allowing, say 50,000 square miles for "desert," Texas could have produced all our food crops in 1879—grown, as we have seen, on 164,215 square miles of land—could have raised the world's supply of cotton, 12,000,000 bales, at one bale to the acre, on 19,000 square miles, and then have had remaining, for a cattle range, a territory larger than the State of New York. Place the population of the United States in 1890 all in Texas, and it would not be as dense as that of Italy; and if it were as crowded as England, this one state would contain 129,000,000 souls."

The Domestic work of the Church is in all the above-mentioned missionary jurisdictions and in thirty-four dioceses, among the white race and the Indians and the Colored people. In extent and variety it presents a field which is calculated to appeal to the hearts and to fire the ambition of all the people of the Church.

WHAT WESTERN COLORADO IS.

THERE are some things which will show to all reasoning men what western Colorado is. Silver had always been her principal product. At a time when the price of silver was stricken down she was one of the greatest silver producing sections of the world, ex-

ceeding even the eastern and older part of the state. Silver mining had rapidly attracted a population. When the panic came, last year, and the fall in the price of silver and the consequent closing of the silver mines, it was thought by some that

Colorado was dead, and especially western Colorado; that the bottom had fallen out of it, and that most of the efforts of the Church in this part of the state had been unwise and untimely. . . .

The mistake is to think that Colorado is exclusively a silver and gold mining state; and consequently we have all the disasters that ever befell such a country predicted of us, and it is thought that they are now actually upon us. Let us see.

While the western slope is the smaller part of the state, it is the richer in natural resources. Of late years and since the panic it has made greater progress than the eastern slope, notwithstanding the fact that the latter has wonderfully increased its gold production. While western Colorado became the greater silver producing section, and most of the silver mines are now closed, except the very richest, yet its progress and development through these hard times in other most important industries have gone steadily on. While some of the people have left the silver towns and silver camps, we have more than made up for such losses of population. The census of the past five years of the school-children of the state from six to twenty-one years, including the census of 1894, shows an increase from year to year in western Colorado; while in eastern Colorado there was a decrease the last year. Aspen, which is the greatest silver-mining town in western Colorado, and which was affected the most by the drop in silver, I have been informed, has as large an enrolment in her public schools to-day as she ever had before, and her population is estimated at 6,000. I am informed, on good authority, that the enrolment in the public schools of Grand Junction, one of the largest towns in western Colorado, has increased the past year nearly fifty per cent. I was informed by a business man of that place that at least 125 families had moved into Grand valley, adjacent to Grand Junction, during the first eight months of 1894.

Agriculture, including fruit and stock raising, is the principal industry of the state, and has exceeded all others for several years. According to the best estimates that I am able to procure, the agricultural productions of the state have increased the past five years about \$10,000,000 annually, and the most of this increase of late is cred-

ited to the western slope. There is no such a thing here as a failure of a strictly agricultural crop.

The horticultural products of the state are increasing at an enormous ratio, almost all of which increase is on the western slope. Mesa county alone produced 2,000,000 pounds of fruit this year, principally peaches; while only a very small per cent. of the orchards are in bearing, and only a very small per cent. of the available fruit lands are yet planted. This year car-loads of fruit were shipped daily from western Colorado for the first time. In a very few years fruit will be shipped by the train-load.

The mineral productions of the state since the panic are surprising. I will not venture to give figures at this time; but the gold output of 1894 is estimated by some at \$15,000,000; and it now seems that our annual gold production in a very few years might exceed the greatest silver output we ever had. Half of the counties in western Colorado produce gold. . . . The people are not withdrawing from western Colorado. Business is not withdrawing. There are thirty-one banks in western Colorado to-day, as many as there ever were before the panic, and more are about to be established. We are on the eve of a greater prosperity than we ever had before—a prosperity that is only being enhanced in western Colorado by the arrival of these hard times. If there is any truth in political economies that are taught in the best colleges and universities, the demonetization of silver has brought more disaster upon the country at large than it has upon western Colorado, though silver mining was her chief industry. I am not here advocating low wages or low prices; but the fall in wages and prices which followed the panic is enabling western Colorado to turn to the development of her other natural resources, which she could not touch so long as labor and living and transportation were so much higher than they were in the country east and west. We now begin the shipment of products to points outside of the state, from which we were entirely prohibited before. We ship iron and steel all over the country as far east as Chicago. The fine gray granite of which our state capitol is built is a product of western Colorado. We have the finest marble in the world. Colorado marble is used in finishing the capitol.

Denver parties have a \$200,000 contract to furnish Colorado red granite for the United States post-office at Omaha. The granite in the federal building in Kansas City and in the court house in Topeka is a Colorado product. Colorado fire brick is shipped to Butte, Helena, and Salt Lake. Our coal is shipped all over Kansas, Nebraska, and Utah; our sewer pipe to Wyoming, Utah, and New Mexico. We are beginning the exportation of farm products, which was an impossibility a few years ago, with the main exception of live stock.

The asphaltum mines of western Colorado have been opened within the past year and are now shipping to St. Louis. A grindstone quarry near Grand Junction has begun to produce an article which has no superior. Natural gas and oil have been found in western Colorado. Our grass fed cattle have netted as high as forty and fifty

dollars a head this year in the Omaha market, and brought within twenty cents of the price per hundred pounds of corn fed cattle. . . .

The Denver and Rio Grande railroad with a trackage of nearly two thousand miles, almost exclusively within the state, having competition on its main lines, and the Rio Grande Western, which enters the state from the west, are in a prosperous condition, and are among the few railroads in the country which are not in the hands of receivers; the former in the past depending largely for its very existence upon the silver mines. . . .

Let every industry in the United States be stricken down one by one, by adverse legislation or any other cause, and every state in the Union will fall before Colorado.—*Rev. O. E. Ostenson, in the Churchman.*

DOMESTIC MISSIONS.

NEARLY forty years ago I came out, a young Deacon, from New York to Joliet, Illinois. Like other fledglings, I knew no more about Domestic Missions than an infant of days, but I was destined soon to know more. Some six or eight Church families were living near each other on the open prairie, about ten miles from Joliet, and they asked me if I would come out and give them a service. So, one Sunday morning, a friend drove me out to a little 20x15 school-house, where an old packing-box served for altar and pulpit. There were forty or fifty men gathered, and as the service went on and I heard voices sobbing out the responses, and saw rough farmers all convulsed with emotion, I realized for the first time what Domestic Missions meant, and that all over this land there were just such little groups of people hungering and thirsting for the dear Church, which they could not possibly enjoy unless more favored Churchmen would help them to do so. I realized what a deprivation a locality was without a church, what a centre of light and joy it could become, how richly it repaid any sacrifice. That morning was an object lesson I have never forgotten.

Put yourself in the place of these people. Imagine what it must be to have to pass Sunday after Sunday without the service

with which all your sweetest associations have been bound up, and certainly you will give as much as you can spare to plant a church in just such places. That is what Domestic Missions are engaged in, that is their great object—to lay the foundations in small communities, where there are a few faithful souls, of parishes which very often in a year or two take care of themselves, and if they do not, are an inexpressible comfort to the few who by the aid of the general Church are not left without spiritual food.

This is a noble, generous aim, and nobly does the Society endeavor to carry it out. Hampered as they are by a constant want of funds, they do immense good, do it wisely, do it economically, do it under the direction of Bishops who know the ground and advise the action. If ever a cause could commend itself to the heart and purses of every Churchman, no matter whether he be high or low, rich or poor, it is the cause of Domestic Missions, and the day that the American Church refuses or slackens her attention to this branch of her work will be the day on which the first notes of her death knell will be struck and the light of her candle commence to grow dim.

CLINTON LOCKE, D.D.

CHICAGO.

SOME OF DEAN HOLE'S IMPRESSIONS.

DEAN HOLE, in an interview with a representative of the *New York Tribune*, gave as follows some of his impressions concerning the marvels of the West and the happy blending of nationalities in our country: "The development of the West is one of the marvels of the world. I visited one spot where white men had been attacked by Indians and scalped not more than sixteen years ago. Now there is a flourishing city on the spot, a transition that has never been equalled in the history of the world. From data that I received I find that the sites of many of those fine western cities were unoccupied not more than thirty years ago, excepting only by Indians and wild animals. It is difficult for us Englishmen who have lived for years in the slow-growing communities to realize that a city could spring up in a wilderness in such a short time. I was particularly struck with the regularity and convenience of these cities.

"One thing that impressed me most as an

auspicious omen was the intense Americanism displayed by your foreign-born citizens. In fact, I have been told that the sons and daughters of some of your naturalized citizens are more jealous of the honor of the nation than some Americans of the old stock.

"This blending of many nationalities into one has generally proved beneficial, provided they become one. Take the many nationalities that went to make up the Englishman of to-day. There was a mixture there of different races such as the world had never seen before, and you and I are inclined to believe that the Englishman of to-day is a pretty good specimen of a man. There seems to be no danger of the population of the United States becoming split up into antagonistic races. The blending process seems to be going on at a marvellously rapid rate, and I really believe that in course of time it will result in producing a race superior to any the world has seen."

MISSIONARY INTELLIGENCE.

SOUTHERN VIRGINIA.—The Rev. J. S. Russell, of Lawrenceville, writes in the *Southern Missioner* as follows: "I can remember when there were but the two Colored congregations in the state, St. Philip's, Richmond, and St. Stephen's, Petersburg, and they both did not exceed 200 communicants.

"The latter, now in the Diocese of Southern Virginia, did not report 100 communicants at the last council, while from other missions and the scattered worshippers in white congregations the number now exceeds 1,200. This work has all been done in the brief period of ten or twelve years, and that by a few faithful workers, whose zeal and love for the Master have been untiring. In many instances there have been a few zealous white ladies who have carried on this work unaided by white or Colored ministers. I have found in my visitations through the diocese many such faithful workers in day and Sunday-schools. I only wish that many more such workers were engaged in this field. I am anxious to see efficient laborers, whether white or Colored, carry on this work. Is it true that all

have done their part, or what they might have done, in carrying the blessed truth to others as this Church hath received it? Amid these drawbacks the work has not made the progress which it should have made.

"Some of our brethren seem to have thought that people would flock to the Church because of her historic claims, and with little or no effort on their part they have sat and waited for results, when little or no seed had been sown. I also find many are too willing to leave older people out of consideration, with sole dependence upon the young to fill their churches in the distant future. Some, however, have not so labored, but early and late, in season and out of season, they have been found going about their 'Father's business.' These have not found it a hard matter to go into the highways and hedges in search of the sick and afflicted, and having found a sheep here and there, have made it welcome to the fold. My experience is, that one such gained has always opened the way for many others."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: For work in Africa, or China, etc., etc

A VISIT TO CHINESE PRISONERS AND A SERMON TO JAPANESE SOLDIERS.

As you know, quite a number of Chinese taken prisoners in the present war have been brought to Japan and are kept in confinement at various places throughout the country. There are between two and three hundred men kept in two strong, castle-like temples in Osaka. One of the two is used as a hospital in which the wounded prisoners are treated; and the other temple is for the uninjured. It was suggested by one of our Japanese clergymen that the present moment would be a specially favorable opportunity for making some impression upon the prisoners, and I accordingly wrote to Archdeacon Thomson in Shanghai for some simple tracts in Chinese that could be understood by men of all dialects, a request to which he very kindly and promptly responded by sending me several good-sized packages. The foreign community had previously been invited to visit and inspect the sick and wounded prisoners, and I had gone with two of my children, partly to see them and show some sympathy with them, and partly to show my appreciation of the courtesy shown us by the military authorities. We had not, however, been invited to visit the uninjured men confined in the other temple.

After the receipt of the tracts from Archdeacon Thomson, I took a portion of them to the same temple which I had previously visited and made application for permission to distribute them among both companies of prisoners, and, pending the answer, left the tracts in charge of the officer to whom I had applied. Later the mail brought word from him that the tracts which I had left with him would be

distributed among the sick and wounded men; but he said nothing as to any distribution among the others.

You have doubtless heard that the Japanese Government has given its official permission for the distribution of the Scriptures among all the garrisons of the army in Japan, and Mr. Loomis, agent for the American Bible Society at Yokohama, has been engaged in this work of distribution ever since this permission was first given, now nearly two months ago, and in the course of his journeys came to Osaka. He had also permission to visit the Chinese prisoners as well, and was much pleased to learn that I was supplied with a number of Chinese tracts. Through his permission, obtained in the first instance from the central headquarters, I was also privileged to go with him when he visited the unwounded men. Several other missionaries also accompanied him.

There are 185 men confined in the temple of which I speak, and we all noted everything with more than usual interest. The men were assembled in the large temple room, and all dressed alike in apparently warm and comfortable Japanese garments. If they had ever had a military uniform, they were not wearing it. They seemed to be sufficiently well cared for, and our passage through the kitchen in coming in and going out (it was nearly supper time) gave no indications of short commons.

It was the men themselves that we were particularly interested to observe. What is China's material for war and for citizenship? It was remarked by my companions that the men exhibited distinctly lower

grades of intelligence than do the Japanese; but I am not sure that this observation would not have to be more or less qualified. As a rule, the Chinese are a much finer set of men physically than the Japanese are, and so the prisoners were for the most part men of goodly stature, although they had among them some as small as the Japanese. At the word of command, all were drawn up in lines; the officers were in a line in the front. The purpose of our visit, that is, our wish to present them with some book and tracts, was explained, and all who could read were made to file off to one side. It was found that, including the officers, about fifty could read. These fortunate ones were made to file past us, and each received something. The officers each received a book, the size being proportioned to the officer's rank, the bigger book for the higher officer; the men received tracts, or single Gospels, they too showing a disposition to get as thick a book or tract as was possible. After this operation was finished, all resumed their former places. As throughout, I continued to observe the conduct and appearance of the men and officers as closely as I could. Apart from the Chinese being men of good stature, there is often in the Chinese face an air of intelligence and good humor that is to me positively engaging and appealing, and so it was here, especially among the officers. The predominant expression of one of them might be said to be martial; gentleness and amiability, combined with intelligence, seemed rather to characterize the rest. One of them in particular was a smooth-faced, round-cheeked, prepossessing boy, though of full stature, just such a young fellow as you might expect to find at college in our own land.

We were offered an opportunity to address them all; but we were somewhat embarrassed to know just how much or how little to say. The interpreter belonged to the Japanese army, and Japanese officers were standing by. We thought of telling them that the humanity with which they were treated was due to the influence of the Christian ideas contained in the books and tracts that they had just received; but we knew also that it was extremely likely that the Japanese themselves would probably deny, or wish to deny, this assumption, and claim it all due to the incom-

parable virtue of their own imperial sovereignty. Also, their supper time had come, and lengthened addresses and explanations were out of place. Moreover, we suspected that the resources in Chinese colloquial of the interpreter himself were but limited. He was an interesting contrast to the big, stalwart-looking men before whom he stood. He was very short of stature, even for a Japanese; unlike them, he was dressed throughout in a civilian's suit of foreign clothes, and, with his hands in both of his trousers' pockets, he strode up and down before the officers, who evidently had to pay the closest attention to understand what he was saying. There was nothing rude or offensive in his behavior, and the Japanese seem to have not the least disposition to ill treat their captives. Finally, we resolved everything that we had thought of saying into a few words, reminding them that they had been treated with great kindness while in Japan, that the Japanese, though enemies in war, had treated them with humanity and consideration, and that other foreigners had shown a friendly interest and sympathy in their welfare, and that we hoped that they would, on their return to their native land, be equally ready to show kindness to any foreigners, Japanese or others, who might be amongst them there.

As the interpreter's words gradually made these thoughts clear, we could see the light breaking into their faces, and they gave unmistakable murmurs of hearty assent and approval.

When the interpreter had finished one of the officers turned and gave a short word of command to the whole company, when instantly all, both officers and men, went down upon one knee, one hand touching the floor, and with one voice all gave a sound that was quite electrifying. We understood it to be the Chinese salute, and their way of saying, "Thank you." Poor fellows! If in the heat of battle they could deliver their musketry fire with the same accuracy and precision with which they had just made their salute, the history of the present war would be very differently written. I have no doubt whatever that the Chinese people are fine material; but their corrupt rulers have brought them into this war so undisciplined in the use of arms, and so poorly furnished with any

serviceable weapons that the Japanese seem almost to slaughter them at will. At any rate, we were glad to have seen them, and their hearty shout of thanks was cheering indeed.

The remainder of my Chinese tracts undisposed of Mr. Loomis took for distribution among the prisoners confined in the town of Otsu, and I suppose that they have already been given away.

A few days after the incident just related I had another rather unique experience, that of preaching to 345 Japanese soldiers drawn up in ranks in the form of an open circle, their officers also being present and listening. This visit formed part of the permission accorded to the Bible societies, already alluded to. Previous to his visit to the Osaka garrisons, Mr. Loomis had distributed over 70,000 portions of the Scriptures to the soldiers of the Japanese armies. Thirty thousand soldiers, it was estimated, were then assembled in Osaka; but as most of them were on the point of embarking for the seat of war it was not found convenient, in the midst of the inevitable hurry and bustle of such a time, to assemble the men for the purpose of receiving the books which Mr. Loomis wished to distribute. The troops whom we addressed were more at leisure, for they formed the garrison remaining behind in Osaka on guard duty. The officers of the garrison received us most courteously, brought out for our refreshment, coffee, cake, and wine, and received with evident pleasure a nicely bound copy of the New Testament, which Mr. Loomis presented to each in the name of the Bible societies.

Three of us, all foreigners, addressed the men, speaking through an intelligent and capable Japanese interpreter. I might have dispensed with the services of the interpreter, except that he had been speaking for my predecessor, was efficient, and probably in the limited time at my disposal would make the men better understand what I was saying. Each of the men was presented with one of the Gospels,

and during our addresses the books lay in a goodly pile upon the table before us. We spoke in the open air; but a table had been brought out, and chairs were provided for us also, which latter, however, we had no occasion to use, since both officers and men remained standing throughout the whole time.

It is not a perfect way of spreading abroad the knowledge of God our Saviour, this distributing broadcast and at random to anyone whatsoever God's Holy Scriptures. Who knows how many copies of St. John's Gospel, for example, falling into heathen and entirely irreverent hands, may be used to polish and rub up a musket, to light a pipe, or kindle a fire? But at all hazards let the Scriptures be sent abroad on their evangelizing errands is the thought of most, and may their good intentions, for good their intentions are, be accepted of Him in whose Name all is done. Still, that the Japanese Government has given official permission for the circulation of the Bible among their garrisons, that the soldiers have been drawn up in line by their officers to hear the preaching of the Word, that Christian chaplains have been allowed to go with the troops to the seat of war—all these things are facts of more than ordinary significance.

Surely the times are critical. God is moving by His providence among the nations of the East, and what the immediate result will be no one can foretell. Our present news is that the Viceroy Li has set out for Japan, bringing with him full powers to cede territory, and make all other terms necessary to the securing of peace. But the possibility of European intervention, and the complications which such intervention will bring in, are an ever present anxiety. Disturbing rumors of Russia's warlike preparations in Siberia are rife now, and are more or less quieting.

H. D. PAGE.

OSAKA, JAPAN, March 14th, 1895.

FOREIGN MISSIONS IN THE FIRST CENTURY.

In the first century Foreign Missions and Home Missions were carried on side by side; but it is easy to distinguish them, and the obstacles in the way of the former were

greater than they are now. Preaching the Gospel to Gentiles was the primitive equivalent of Foreign Missions, as was preaching it to Jews of Home Missions.

The first obstacle was bitter opposition within what we may call the Church at home. Hebrew Christians were not unwilling that the heathen should be saved; but they were slow to admit that they could be saved until they had been made Jews, a difficult task, which the Messiah himself had discouraged. Such Christians were likely to say, "Let us evangelize the unbelieving masses of our own race before we try to make proselytes of doubtful sincerity among the heathen," and Foreign Missions, as actually carried on by St. Paul and his associates, without requiring circumcision, were an abomination to men of this class. The only missionary work for Gentiles which we know of their undertaking was that of undoing what St. Paul did. They frequently succeeded, as did others who resisted him with the weapons of philosophy. His converts often became perverts, while very often they justified the bad opinion of the Jews by relapsing into heathen vices.

These facts pointed to another equally disheartening. The Gentile converts seldom represented the best side of heathenism. It was the outcasts, the ignorant, the slaves, who received the Gospel soonest, so often to betray it; and what was true of classes was in a degree true of races. The pure-blooded Greeks of Athens gave little heed to the preacher on Mars Hill; it was rather the mongrel populations of commercial cities, like Corinth, or such races as the Cretans—"liars, evil beasts, slow bellies"—or the Phrygians, the scorn of antiquity, that the

Christian teachers reached soonest. Many members of the early Church were the worst of a bad stock.

What, as we look back, seems to make the case more desperate, and could not then have been wholly concealed from Hebrew evangelists familiar with God's judgments upon nations, the communities in which Gentile Christianity was first planted were, as a rule, decaying communities. Indeed, the Roman Empire itself was doomed; almost the whole civilization of the ancient world was dying at the roots; and the one permanent race, the one alone destined to a long career, was the very one from which the Foreign missionaries of the first century seemed to be turning away, though perfectly aware that its inheritance in the future had not been forfeited (Romans xi.).

Judged by the favorite tests in use to-day the Foreign Missions of the first century were a reckless and wicked waste of men and money. Evidently that council at Jerusalem made a great mistake in not stopping them. Only, had it done so, what should we have been, and what would the world have been, in the nineteenth century? And, whatever results may be or seem to be now, as long as there are true-hearted men in the Christian Church, men of honor, to whom disobedience means disgrace, neither argument nor human authority will prevent the fulfilment of the Lord's command—Preach the Gospel to every creature.

W. G. ANDREWS,

Rector of Christ Church, Guilford, Conn.

ANNOUNCEMENTS.

China.—The Rev. Yung Kiung Yen, M.A., returning to his home in China, left New York on April 1st, expecting to sail from Vancouver by steamer "Empress of Japan" on April 22d. He has been heard from at St. Paul.

—Information by cable has been received that the Rev. Robert K. Massie and wife are *en route* to this country because of the illness of Mrs. Massie. She was taken seriously sick while on a visit to Hankow.

—Mr. and Mrs. F. C. Cooper, whose sailing from England was announced in the last December number, arrived at Shanghai February 19th. Mr. Cooper immediately en-

tered upon his work in St. John's College.

—Dr. Marie Haslep, after seven years' service in the field, sailed from Shanghai by the French steamer, "Ernest Simons," on March 2d, intending to spend a few weeks in the hospitals of Paris and London before coming to the United States for vacation.

Japan.—Bishop McKim announces that the Rev. Arthur Lloyd, formerly of the mission of the Society for the Propagation of the Gospel, is now canonically connected with the Missionary Jurisdiction of Tokyo and is working in our Japan mission, although without remuneration.

NOTES OF THE CHINA MISSION.

[From The Church in China.]

In the last part of November I came down the river to Shanghai and took up my residence at St. John's, in order to spend a few months in this portion of the field and learn all about the work here by personal observation. The Christmas services and festivities were so fully reported in the last number that I will not speak of them again.

Very soon after Christmas the examinations began. Last year I was present at all the oral examination and conducted many of them myself, and this year did the same by request. The progress both of individuals and of classes was noticeable. It is a pleasure to see work well and thoroughly done, and, though the examinations consumed several days, the expenditure of time was well repaid by the knowledge gained that the teaching in our schools was solid and successful. One morning was spent at the orphanage. It was most amusing to see the very smallest ones picking out characters from a mass of them which had been written on red and yellow paper and pasted on blocks to take the place of the child's box of blocks with the alphabet which you all know at home. Mrs. Smalley had taken much pains with the English teaching, as was evidenced by the way the children spelled and pronounced. The examinations closed on the 21st of January with the examination of the medical students whom Dr. Boone has been training.

One of the most encouraging signs about our school work is that we are raising up a class of Chinese teachers, trained in our own institutions, who assist in the work. Thus in the orphanage and St. Mary's there are young women teaching who are graduates of the school, and in the English department of St. John's two graduates do excellent work.

If the Brotherhood of St. Andrew can send us a man this spring they will do so. All praise to the brotherhood for this new venture of faith and love. Perhaps this coming of the first volunteer may prove the beginning of a volunteer movement in our Foreign Missions. Why should not clergy who have the means come out and work with us at their own charges? If the Universities Mission to Central Africa and the Church Missionary Society in many places

can find people to do the work at their own cost, why can we not find one or two?

Our new workers, Miss Ward and Miss Crummer, are busily engaged in the study of the language and in doing what they can for the girls' schools in Wuchang and Shanghai.

One of the good deeds that mark this year is the gift of \$5,000 by Mrs. Bedell for the building of a church or churches in China. The thought was a generous one and will enable us to establish our work more strongly. Bishop Bedell was always interested in the work in China and did much to help it during his lifetime, and this gift in memory of him is only one more in a long list of good deeds toward the mission.

I wish I could report the speedy coming of five or six young men to help on the work. That is the great need and the thought that is most in my mind. Who will supply the places where there are no workers? Who will reinforce the weak places? One Priest only at present at Ichang, Wuchang, and Hankow, and none at Wuhu. This is something that no amount of devotion in the workers in the field and no thought and foresight of the Bishop's can supply. We can only pray that the Holy Spirit will move the hearts of young men to come out to the work.—*The Bishop's Letter for February.*

A CHINESE gentleman, educated in a European way, has sent some of his friends' sons to our school, because he says the war has made it very evident to them all that a proper western education is the main thing to be desired in China. The men in the Chinese army and navy who have had the privileges of a good education, have proved themselves not only the most useful but also the most faithful and loyal to their country. On the other hand, the ignorant people, whose little children form the contingent for our day-schools and charity institutions, believe that all foreigners are alike and are in league with one another, and that consequently war with Japanese in the North necessarily involves injury and harm to them from Americans and English in the South, and so it is better to be on the safe side and keep their children away from the "evil foreign influence."

FOLLOWING the example of St. John's College at Shanghai, a series of "useful knowledge evenings," so-called, has been inaugurated for the boys in our boarding-school. Every two weeks a lecture is given upon some interesting subject, and apparatus of various kinds is exhibited. The first evening was devoted to an explanation of the telescope, and the second to its kindred wonder—the microscope. On the former occasion our old nautical telescope was brought out and made to do its best in showing up the mountains, etc., on the surface of the moon, and the pupils filed up one by one and had a look at our glistening satellite. It was a little difficult to get them to make the observation in just the right way, but they all seemed pleased, and said they could see the mountains—or at any rate they saw black and white spots that looked like mountains—that is, some saw them when they looked straight in the direction the teacher told them to, but the little boys whose eyes wandered in every bias direction I fear only *thought they saw them*—however they were just as happy. Everyone went to bed firmly convinced that the telescope was a wonderful instrument, and that the man in the moon must, to say the least, have a rather cold and icy time of it.

On the second evening the microscope kindly loaned by the hospital was shown and explained, and the boys passed in procession around the teacher's table and squinted through the eye-piece down into the mysteries of the slides. They were duly awed and impressed—as every human being is and should be when the wonders of these magnifying lenses are for the first time revealed to him. They were told to close their left eyes and look down the tube with the right, and most of them managed to do so; but one poor boy in his excitement and anticipation insisted on closing the same eye that he looked with and so had a splendid exhibition of—nothing at all. All of which goes to prove that boys are boys all the world over, and Chinese boys have just as much of the same dear old "human nature" in them as any others. That is what makes work among them and for them so hopeful.

Calisthenic drill has been introduced in the Boone School, and the pupils take to it quite enthusiastically. At present "free gymnastics" without apparatus is all that

has been tried; but wooden dumb-bells, rings, etc., will be used ere long. The need of some regular system of exercise of this kind is very great in China, where the mind is always worked at the expense of the body. The main school-room has been enlarged, and now the school has its full complement of pupils, viz., thirty boys, ranging in age from nine to nineteen years. —*Wuchang Notes.*

I THINK people at home are little aware of the extensive use of foreign articles at Ichang. Ichang is in the heart of China, yet it is full of foreign things; nearly every home and certainly every shop seems to have something foreign.

We have just had a ten days' celebration in honor of our empress dowager. The city was decorated throughout. Colored awnings were hung over all the business streets, and every thing was on exhibition for those days. Each shop exhibited its wares, and the displays were wonderfully ingenious. Among other toys was one representing a Chinaman and a Japanese having a battle. The Chinaman was getting the better of the battle of course, as the people here think he is in the real engagement below.

This decoration was entirely voluntary and would certainly have done credit to a city at home. The striking thing was the display of foreign things. Lamps and mirrors took the lead, but there were almost as many clocks. Indeed many a shop has two or perhaps more. The Chinese appreciate western articles, and it is surprising to find how many shops keep these things here.

The work here is suffering from the interregnum of several years, during which the native was head, foot, and all between, and, I regret to have to say, he is unequal to such a burden yet. We shall have to feed him with milk for a long while, I fear. The work is not pleasant, I assure the readers. One does not enjoy feeding a grown-up infant, and with a spoon; but we must have endurance, certainly, and the people at home can have the patience.

It has taken six months to put the work on a respectable basis. You cannot appeal to the Chinese with cheap things. A cheap church is no good to start work here as the Chinese are constituted at present. If we want to reach the Chinese we must first attract them, and to attract them we

must show them we have something as good, yes, something even better than they have. When we show this people Christianity is a good thing, like other western things they can see are good, then and not until then do I expect to draw them. We must appeal to their senses first, and alas! it has always been by loaves and fishes that men have first recognized a good thing!

To this end we have spent much time and money in making our places here presentable. We now have two stations in place of one. Both are new houses. Our old dingy prayer-hall has given place to an attractive, cosy chapel, more worthy to worship Almighty God in. Our furniture is new, made of native hard wood, and is Churchly. I must not omit the lighting. I had a donation—we have no “specials” up here, too far away, doubtless—from our Bishop, and I found a nice chandelier, of the Rochester make, in a shop for sale. I thought light was a very good agency to reach this dark land with, so I said let there be light first; and, thanks to our Bishop, we have the best lighted place in Ichang—and it only cost about twelve gold dollars. That chandelier at home is worth at least thirty.

The chapel is our Church home. Here

we all assemble on Lord's Days, and though larger than the old one, it is not big enough. I shall hail the day with joy when we can build and possess our own.—*Ichang Notes*, by Dr. H. C. Collins.

MRS. MASSIE having moved into Shanghai, and having consequently given up the management of St. Mary's Hall, Miss Crummer will give what time she can spare from the study of the language to the school.

THERE are several candidates for Baptism at the village Bo-sing Kiung, about two miles from St. John's College. Work has been carried on there regularly for some time past, under the charge of the Rev. R. K. Massie; but only a few months ago a catechist was permanently stationed there, and subsequently a day-school was opened. The catechist is quite a young man, and this is his first work, and so the result is especially encouraging, both as being an indication that his work has been faithfully done, and also as a sign that there is some willingness on the part of the people to receive the Gospel. We hope most earnestly that this may be the beginning of a steady and healthy growth of our Church in that neighborhood.

NOTES OF THE JAPAN MISSION.

[From The Church in Japan.]

THE mission of the American Church has been laboring in Japan for more than twenty years, but at no time has the force been sufficient for the prosecution of the work with that vigor and aggressiveness which are essentials of success in any enterprise.

The Church in the mission field is in the position of an invading army, which must be strong enough not only to drive the enemy before it, but to hold the conquered territory. The mission sent to Japan by the Church in the United States has made slow but steady advances in its work of conquest. Now a critical time has come. To hold what has been already gained, and at the same time to continue its work of conquest, the mission must be speedily reinforced. To those who are intimately acquainted with the needs and opportunities of the work in Japan, there can be no two opinions on this subject. The members of the convocation have unanimously sent forth their

appeal. With that appeal, their responsibility ends. The Church at home must now act, and act promptly, unless invaluable opportunities are to be wasted. Neither the Board of Managers in New York nor the Bishop and his collaborators in the field can alone be held responsible for the proper prosecution of a work which was inaugurated by the Church, and which every member of the Church should feel it a solemn duty to support.

The Bishop and the members of the Japan mission have stated plainly and without exaggeration the pressing need of eleven additional clerical workers. Let properly qualified men, in answer to a call from God, offer themselves for this work, and let the Church supply the means to send them into the field and to support them in their labors, and, by God's blessing, the work of the American Church mission in Japan will go forward.—*The Bishop's Column*.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

At the meeting in Hartford, October, 1894, the following was adopted: *Resolved*: That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

THAT THE MISSIONS IN THE DOMESTIC FIELD MAY BE MORE ABUNDANTLY BLESSED AND PROSPERED, AND THAT INCREASING LIBERALITY MAY SUSTAIN THAT WORK AND ALSO MORE FREELY SUPPLY THE GROWING NEEDS OF THE FOREIGN MISSIONS.

SELF-SACRIFICE FOR MISSIONS.

A WESTERN missionary writes to one of the missionary magazines: "Most of our members are poor in earthly possessions, but rich in faith and good works. Look at this instance: Mrs. M. supplies us with milk at one dollar a month. My wife offered her the dollar, and she replied: 'No, keep it; I give that dollar to the Lord.' What a sacrifice, when we consider that she had to walk two miles to work in the fruit orchard for fifty cents a day, carrying her baby along with her. I did not know how to take the dollar when I remembered that she had to work a whole two days from early morning till dusk, with the mercury at 100 degrees in the shade, to replace that dollar which she cheerfully gave to help make up the missionary's salary. You may know of a greater sacrifice, but one never came under my own observation."

TERRIBLE EVILS ABOLISHED.

WE give below a long list of terrible evils which have been almost entirely destroyed in India by Christian influence during the present century. The list was drawn up by the late Rev. Dr. John Wilson, a missionary in India for forty years. The enumeration is given in a biography of Dr. Wilson, lately written by Dr. George Smith:

1. *Murder of Parents*.—By suttee, by exposure on the banks of rivers, by burial alive.

2. *Murder of Children*.—By dedication to the Ganges, to be devoured by crocodiles; by Rajpoot infanticide, west of India, Punjab, east of India.

3. *Human Sacrifices*.—Temple sacrifices, by wild tribes—Meriah of the Khonds.

4. *Suicides*.—Crushing by idol cars, devotees drowning themselves in rivers, devotees casting themselves from precipices, leaping into wells—widows, by traga (threatening to kill or actually killing a relative at the door of a debtor who will not pay, or at the door of a person from whom something is desired).

5. *Voluntary Torment*.—By hook-swinging, by thigh-piercing, by tongue-extraction, by falling on knives, by austerities.

6. *Involuntary Torment*.—Barbarous executions, mutilation of criminals, extraction of evidence by torment, bloody and injurious ordeals, cutting off the noses of women.

7. *Slavery*.—Hereditary predial slavery, domestic slavery, importation of slaves from Africa.

8. *Extortions*.—By dharana (killing one's self at the door of one who will not grant one's request), by traga.

9. *Religious Intolerance*.—Prevention of propagation of Christianity, calling upon the Christian soldiers to fire salutes at heathen festivals, etc., saluting gods on official papers, managing affairs of idol temples.

10. *Support of Caste by Law*.—Exclusion of low castes from offices, exemption of high castes from appearing to give evidence, disparagement of low caste.

TWO MISSIONARY BOOKS.

MR. THOMAS WHITTAKER, No. 2 Bible House, New York, has lately published two books upon missionary subjects, written by the Rev. A. R. Buckland, M.A., which will be interesting to many readers—"The Heroic in Missions" (pp. 112), and "John Horden, Missionary Bishop" (illustrated, pp. 141). "The Heroic in Missions" is a collection of papers describing the self-sacrificing ministry of pioneer missionaries of the Church Missionary Society of England in Africa, China, India, and Japan. "John Horden, Missionary Bishop," is a Life of the late Bishop Horden, who spent forty-two years among the Esquimaux and Indians on the shores of Hudson's bay, first as a Priest, and afterward, for twenty-one years, as Bishop of Moosonee. It was of his wonderful work that Bishop Whipple wrote in the touching letter which was reprinted from the *Minnesota Missionary* in THE SPIRIT OF MISSIONS for June, 1893, soon after Bishop Horden's death. In it Bishop Whipple said: "I trust some one may write the Life of this missionary hero, that it may kindle in young hearts the same passionate devotion to Christ and love for the souls for whom He died."

TEACHING THE CHILDREN.

BISHOP GARRET, of Northern Texas, writes: "The hope of the Church is in the children. If they be rightly taught the Christian duty and privilege of self-denial, great results will follow. The rising generation will become a drilled army of missionary workers in the near future; their

discipline and zeal will make them a mighty power for good; and the Church will feel the stronger pulse of this more generous life in her Domestic and Foreign fields. It is a matter of teaching on the part of the clergy.

"The children are glad to be taught about missions, are glad to give of their savings and small means to send the Gospel in the Church to other lands where they cannot go themselves, but too often their thoughts and energies are cramped to the narrow limits of their native parish or mission. The influence of this cramping process is felt throughout their life. I hope that there will be broader teaching everywhere. This will produce wider sympathies and more generous offerings. The children everywhere are looking for loving teachers who will instruct them in the things pertaining to the extension of the Redeemer's Kingdom in the world. They love to be in sympathy with the gentle Christ, who loved little children and gathered them to His tender heart. They are happy when they find they can help to make others happy."

FRAGMENTS.

—In New York city there are nearly 400 philanthropic societies (besides churches) including five distinctively missionary societies employing 100 missionaries.

—The special gifts last year to relieve the English Church Missionary Society came, most of them, not from well-known large givers, but from quiet, unpretending people, who deliberately made real sacrifices for Christ's sake.

—Entire consecration includes three things—being, doing, suffering. It embraces reputation, friends, property and time. It covers body, mind and soul. These are to be used when, where, and as God requires, and only as He requires.

—The missionaries of the English Church Missionary Society in Uganda, Africa, report that the head wife of King Mwanga is preparing for Baptism. "The king himself, though at times he shows a real desire to be a Christian, still holds back and hesitates to give up his besetting sins."

—Letters have been received from Dr. Tugwell, the new Bishop of the western equatorial African mission, giving an encouraging account of the work in that missionary jurisdiction. He lately confirmed forty persons at Onitsha and forty-two adults at Asaba. At Lokoja the people are subscribing to a memorial fund, which will be expended on the church there.

—Bishop Blyth, the Anglican Bishop of Jerusalem, asserts in his annual report that "about one hundred thousand Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent." No one can, he says, forecast the extent of Jewish immigration to Palestine within the next seven years.

—"The Beacon of Truth," by an Arabic writer, is a collection of passages from the Koran in which Christianity is referred to, with arguments to show that a believer in the Koran is bound to accept the Bible as Divine, and to acknowledge the Divinity of the Messiah whom it reveals. Sir W. Muir, who has translated the work, affirms that no apology of the Christian Faith carrying similar weight and cogency has ever been addressed to the Mohammedan world.

—The Rev. B. Baring-Gould, one of the secretaries of the English Church Missionary Society, has returned from a journey around the world, visiting various mission stations on the way, and he declares: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these [Chinese] native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

A SELF-DENIAL WEEK FOR THE WOMAN'S AUXILIARY.

ACTING upon the suggestion made at the November conference of diocesan officers, it is purposed to hold a Self-Denial Week for the Woman's Auxiliary to the Board of Missions, from the Whitsun Ember Day, Wednesday, June 5th, to Wednesday, June 12th.

For two years past the Brotherhood of St. Andrew have held such a week, with the fruits of their self-denial providing two new workers for Japan and China; and to them we are indebted for the inspiration of the idea. We would urge all members of the Auxiliary to keep this week by acts of personal self-denial, for the purpose of increasing the United Offering. To strengthen our determination to keep the week faithfully, and to bless this and all the preparations we are making for the General Meeting in October, we ask all who can do so to unite in the services of a Quiet Day, to be held in Calvary Church, New York, on the Rogation Day, Wednesday, May 22d, which will be conducted by the Rev. Floyd W. Tomkins, Rector of Grace Church, Providence, Rhode Island.

Those unable to be present in person are earnestly asked, in private, and where possible in public prayer, to join with us in intercession in behalf of this special effort of the Auxiliary, and of its every effort in connection with the General Meeting and the United Offering.

O Lord, without whom our labour is but lost, and with whom Thy little ones go forth as the mighty; we humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will (especially the work of the Woman's Auxiliary), and grant to Thy labourers a pure intention, patient faith, sufficient success upon earth, and the blessedness of serving Thee in Heaven; through Jesus Christ our Lord. Amen.

THE MARCH CONFERENCE MINUTES.

THE March conference of general and diocesan officers of the Woman's Auxiliary to the Board of Missions was held on Thursday, the 28th, in the Auxiliary Room of the Church Missions House, Mrs. Neilson, President of the Pennsylvania Committee on Work for Domestic Missionaries, presiding.

Present: Connecticut, one (Junior); Kentucky, one; Long Island, one; Maryland, one; Newark, five (one Junior); New Jersey, one; New York, seven (one Junior); Pennsylvania, two; eight dioceses represented by nineteen officers.

The roll call and minutes were followed by

THE SECRETARY'S REPORT.

The Secretary reported having sent out a leaflet to the clergy whose parishes

and missions had not contributed to General Missions in the last year, asking them to place it before their woman's societies or guilds, in the hope of gaining their interest and co-operation in the work of the Auxiliary. She read two or three letters responding to this appeal, of which the following came from a small parish in Arkansas:

In reply to your kind invitation of March 6th, I will say that (in the absence of the secretary) I read your letter at our ladies' guild meeting. We were all interested, but as many were not present, they had to be consulted before definite action could be taken. Now *all* wish for the mite box, prayers, and any suitable literature you may feel inclined to send us, and, in a modified way, we hope to carry out your suggestions. Several have promised to give five cents a month anyhow. Of course ours is a very small and weak affair, so you must not expect much from us. We are a little in debt, \$240 on our church and rectory, and we have only about ten ladies in our guild, some of whom seldom attend. Our town is new, but five years old, and, although growing, has no really rich people. Our Church has but few male members, although the services are well attended. I mention these facts, that you may not expect too much. But be sure I will do what I can to push on this good work.

The general missionary work is new to this place and people. The Lenten offering from the Sunday-school we are observing this year, and if you will send the box, etc., we will try to do something, and if but little, the work will be so much ahead, and moreover, things grow—often the hardest part is to make a beginning.

NEW INDIAN WORK.

Of the new Indian work Bishop Leonard writes: "Miss Taylor is doing well in her Indian work in Nevada, and I hope to have the Ouray Mission among the Utes inaugurated soon." From the Ouray Government School Miss Duvall has sent word that the children's Christmas festival was made happy by the gifts sent by distant friends, among others the Indian children of St. Elizabeth's, South Dakota.

Although the mission among the Oneidas is not new, their missionary, the Rev. S. S. Burleson, writes of the new departure there, in the hospital now being established:

The hospital is not quite complete, for it lacks the plumbing and bath-tubs, also some furniture for the sitting-room, hall and operating-room, and there is no woodshed. I do not know how we are to support the work and carry it on, but the Lord's hand is as able in that as in the erection of the building.

Yesterday some one in Green Bay said to me that he should not think it would be safe to start the work until we had the money to continue it for at least a year or two. I told him that my observation and experience led me to the conclusion that a work is more sure to prosper if, when you have done all you can yourself, there is still something left for the Lord to do.

COMMUNICATIONS FROM THE BOARD OF MANAGERS.

The following communications from the Board of Managers were read:

March 14th, 1895.

DEAR MISS EMERY:

At the meeting of the Board on Tuesday, a letter was submitted from Henry E. Pellew, Esq., Secretary of the Commission on Work among Colored People, enclosing an extract from the Minutes of their last meeting, which I attach hereto,* and asking, in view of the critical financial condition of the funds available for their work, that

* Printed on page 143 of the April number of THE SPIRIT OF MISSIONS.

the Commission's needs be brought before the Woman's Auxiliary "in the hope that some renewal of their active interest in this department of the Church's missionary labors might perhaps be secured," and my co-operation was asked. In connection with this the Board took the following action:

Resolved: "That the General Secretary be requested to communicate to the Secretary of the Woman's Auxiliary the action of the Commission on Work among the Colored People, with a request for their active interest in this department of Church work, with a view to increasing the funds at the disposal of this committee."

Sincerely yours,

WM. S. LANGFORD,
General Secretary.

DEAR MISS EMERY:

At the meeting of the Board on Tuesday, a letter was submitted from Bishop McKim, speaking of the loss by fire, amounting to about \$200 in gold, which had befallen Miss Suthon; explaining that she had no personal responsibility for the occurrence of the fire, and that in that distant place she could not insure her property; in connection with which the Board expressed its mind that while Miss Suthon's loss did not come within its responsibility, it was glad to hear that the Woman's Auxiliary was making an effort to assist her.

Sincerely yours,

JOSHUA KIMBER,
Associate Secretary.

With reference to the first letter the Secretary recommended that branches of the Auxiliary subscribe to the papers issued by the Archdeacons for Colored work in South Carolina and Southern Virginia, and thus become better acquainted with its needs, and also that they avail themselves more frequently of the services of Bishop Penick in speaking on its behalf.

Regarding the second letter, the hope was expressed that, through the Auxiliary, Miss Suthon might receive some compensation for her loss. Contributions for this purpose will be gladly received.

THE HALF-HOUR READING CLUB.

The Half-Hour Reading Club now numbers members in nineteen dioceses and missionary jurisdictions as widely scattered as Maine and Oregon, Vermont and Northern Texas. A member of the Auxiliary writes from Virginia: "I am charmed with the idea of the Half-Hour Reading Club. It has given form and shape to an idea that I have had in mind for some time past, and if it can really be carried out, how much good it may do." Another, in Louisiana, says: "If page 114 of the March SPIRIT OF MISSIONS has been printed as a leaflet, I would like about fifty copies to aid in starting a strong membership in our parish. It should suit our people exactly, and is what we so much need. As the parish covers so many miles, and roads are bad at this season, everything has to be done by writing; hence my desire for the circulars."

THE UNITED OFFERING.

Four new leaflets have been issued since the last conference, a small one sent from the Missions House, and others from the Long Island, Montana and Pennsylvania branches.

The General Leaflet.

The United Offering is the offering made by the Woman's Auxiliary at the great Thanksgiving Service which precedes its Triennial Meeting, at the time and place of Meeting of General Convention. It is desired that every branch and every individual member of the Auxiliary shall take part in this gift.

In 1889, when the meeting was held in New York, the United Offering amounted to \$2,000, and was divided equally between the building of Christ Church, Anvik, Alaska, and the sending of a new missionary to Japan.

In 1892, in Baltimore, it amounted to \$20,911.77, of which \$20,226.04 was given to the Enrolment Fund. This fund originated with a layman of Philadelphia, in 1883-84, and was devised in the hope of raising \$1,000,000 to be added to the missionary treasury, for aggressive missionary work. Of this amount, only \$167,586.03, however, has as yet been raised; the interest upon which sum is being used in the mission field.

In October, 1895, the United Offering to be made in Minneapolis is to be devoted to the endowment of the Episcopate in a Missionary Jurisdiction, supporting a Missionary Bishop for all time to come. It is hoped that at least \$50,000 will be given for this purpose. To do this, over and above all other missionary work for the year, will require effort. All are asked to work diligently to this end.

The money contributed in any diocese should be sent to the treasurer of the Auxiliary in that diocese, by September 10th, and brought by her or her deputy to Minneapolis. It is asked that each diocesan contribution be placed in a suitable receptacle, marked with the name of the branch, and so laid upon the alms-basin.

Church Missions House, New York, 1895.

To the Churchwomen of Long Island.

DEAR FRIENDS :

At the General Meeting of the Woman's Auxiliary to the Board of Missions, held every three years at the time of the General Convention, an offering is made by the women of the Church, called the "United Offering." At our last General Meeting in Baltimore, twenty thousand dollars were laid upon the altar as the result of the previous three years' effort. Referring to this, our own Bishop said in his address at our Diocesan Convention: "The spirit of the General Convention was kindled into fervor by the scenes and incidents of the first meeting in Baltimore of the Woman's Auxiliary. This was indeed an extraordinary spectacle, twelve hundred women at the Holy Communion, and an offering of twenty thousand dollars laid upon the altar. With such a lead, it is no wonder that the Convention created five new Missionary Districts, and elected five Bishops to fill them, and with them two Bishops for China and Japan."

We cannot but feel much encouraged by this success, and at the General Meeting next October we hope to make a still more generous offering. The special object of this offering is to be the endowment of the Episcopate in a missionary jurisdiction, and the amount needed for this purpose is at least fifty thousand dollars.

To secure this amount, there needs to be a general and very earnest effort on the part of all our Churchwomen; and I present my appeal to the women of our diocese that we shall join in contributing to this amount.

We have in Long Island 27,000 communicants, of whom more than one-half doubtless are women; and when we reflect that a gift of twenty cents from each one would amount to \$2,700, shall we not endeavor to engage every one in a joint effort to raise this amount, that Long Island may contribute her full share of this "United Offering"?

Will you, with the approval of your Rector, kindly act as agent in your parish to

obtain from every member some contribution to this "United Offering," and make your remittance, before October 1st, 1895, to our Diocesan Treasurer?

Faithfully yours,

SARAH A. COX,

President L. I. Branch of the Woman's Auxiliary.

GARDEN CITY, L. I., March 1st, 1895.

To the Churchwomen of Montana.

MY DEAR FRIENDS:

. . . . An object which deserves the hearty co-operation of every Churchwoman in Montana is the United Offering, which is to be made at the meeting of our General Convention next fall. The women of the Church in all our country are working for this object. It is hoped that a gift of at least \$60,000 will be offered as a free-will offering to the Lord by the women at their Triennial Meeting. This will be given toward the endowment of some missionary jurisdiction. The Bishop hopes that the women of Montana will deem it a privilege to take part in this offering, and that at least one hundred dollars will be sent as our gift. To accomplish this it will be necessary that every guild and society and all the scattered members of the Church as well shall send something for it. Let none think their gift too small to offer if they do what they can. Our Diocesan Treasurer will receive contributions for this purpose.

Sincerely yours,

HENRIETTA W. BREWER,

President.

To the Members of the Pennsylvania Branch of the Woman's Auxiliary.

March 7th, 1895.

DEAR FRIENDS:

Every three years, at the General Convention, when the whole assembly meets as the Board of Missions, the Woman's Auxiliary has its grand Thanksgiving Service for three years more of active duty.

At this service the Auxiliary makes a special offering to God, to be used for His glory, the spread of His kingdom throughout the world.

From every part of our own land, from Alaska, from China and Japan, from Africa, from the Negroes in our own country and from the Indians, from those who were once heathen but now know of the love of God, and in deep thankfulness for the glad tidings are eager to tell it out to others, from all of these come the gifts that represent the loving sacrifices of God's children and which swell the offering which we then present.

At the General Convention which met in Baltimore in 1892, the Woman's Auxiliary was largely represented, and there were many delegates from the Pennsylvania Branch. We listened to the missionaries who left their fields to tell the whole Church what could be done for Christ if all who bore His name were loyal to Him.

We brought our offering and laid it at His feet. And then we pledged ourselves to do our part faithfully in an earnest endeavor to establish the Church in some new field, to work earnestly, for the next three years, to gather, from every member, a special gift for this thank-offering, that it might thus become the "United Offering" of the Woman's Auxiliary.

The object which we have set before us is to provide, for all time, for the support of one Missionary Bishop, that we may feel that some field will be occupied for Christ, which, but for our efforts, would still be without a Shepherd, and that we may know that the good work will be carried on long after we have laid our own work down.

It is a work which will cost us effort. The amount needed is over fifty thousand dollars; but when we think of the many hands that are to join in gathering the gold, we know that the task will be easy if each one of us is faithful to do her part,

It will not be done if we are idle. There is something that each one of us can do, and the call for help comes to us all.

How shall we answer it in our own Diocese of Pennsylvania? Surely we shall not fail to do our share. But two years and more have passed, and we have done almost nothing. The treasurer for the diocese has received less than \$500, and there are only six more months in which to do our work. We must be in earnest if we are to accomplish anything. There are so many earnest Churchwomen in the Diocese of Pennsylvania, and we cannot spare one. Will not every officer of the Woman's Auxiliary realize that she has a personal responsibility in this matter of the United Offering, and make an earnest effort through the members of her Auxiliary to bring the subject before every woman in the parish to which she belongs? Will not each woman ask herself what gift she may bring?

There is no one who has so little of this world's goods but that she may spare *something*, to send to others that which has made her own life so blessed. There is no gift so worthy to be offered to God as that which will carry to His children the knowledge of His love.

If only we will, each one of us, do her part, Pennsylvania may bear her full share of the offering when we gather in Minneapolis next October, at the great meeting of the Woman's Auxiliary. Let us not miss our share of the joy of that hour.

Yours very sincerely,

JULIA C. WHITAKER,

Chairman of the Executive Committee of the Pennsylvania Branch of the Woman's Auxiliary.

All money should be sent before September 15th, through the treasurer of each parish branch, to the diocesan treasurer.

The president of the Florida Branch writes:

The disastrous freeze in December and February will have its effect, I fear. I greatly regret that we shall be able to work only for the United Offering this year. We hope to make the amount assume proportions that will reflect credit on the Florida Branch.

The Secretary reported contributions from missionaries in Northern California, Wyoming and China, and the president of the Kentucky Branch announced the fourth individual gift of \$1,000, from a member of Calvary Parish, New York.

The Honorary Secretary suggested that a list of parishes and missions contributing to the United Offering—not necessarily the amounts contributed—might be furnished the Secretary, that thus we might have the full list of branches sharing in this gift.

THE VALUE OF THE MISSIONARY BOX.

A letter from the president of the Wyoming and Idaho Branch, addressed to the secretary of the Southern Florida Branch, was submitted. It was written in response to an inquiry as to the advantage of boxes sent to our Domestic missionaries, and was to the following effect:

I cannot tell you the opinion of a majority of the officers of the Woman's Auxiliary about sending boxes to the missionaries, but I can tell you what one Missionary Bishop and his wife think about it. We do not know how the dear Western missionaries could get along at all without the aid of these boxes. Merchandise of all kinds

is very expensive, and besides in many places even the necessary articles are not to be obtained at any price. The salaries are small, and the boxes are needed. They give so much comfort and joy, and fill the hearts of the missionaries with gratitude and thanksgiving, giving these dear good people courage to make greater sacrifices for the sake of our dear Lord's work in these hard and lonely fields. It is no small comfort to know that loving, devoted Churchwomen are praying for them and the work that is so near their hearts. The many valuable articles and also the many stitches are sweet reminders of the prayers and good wishes that go up for the missionary. I cannot believe that the recipients of these boxes have been deprived of their self-respect, nor do I believe that they are made careless or extravagant, as some one has suggested. Tired, overworked wives and mothers are encouraged that their husbands can appear attired in a tidy, well-fitted, new clerical suit and be seen as God's Priests should be, and that their children can have new changes and be well kept. I have heard more than one missionary say, "What have I done to deserve all this kindness?"

I want to tell you how happy and grateful we are when a Bishop's barrel reaches us, for we know it is going to give joy and comfort to so many people. A clergyman comes to us for a little change and rest, and during his stay he is taken to the store-room where these barrels are kept, and he selects some of the nice, comfortable things that he needs and wants. I do wish you could know how his heart is filled with gratitude to the noble women of the Auxiliary, and he thanks our dear Lord for putting it into their heads and hearts to do this grand work. I sometimes receive most grateful letters from mothers to whom we send children's ready-made clothing. I cannot begin to tell you how these little surprises from the Auxiliary are enjoyed. About one month ago, when the thermometer was thirty degrees below zero here, I received a letter from the Bishop who was visiting one of our missions. He wrote, "My dear, faithful clergyman here has no overcoat, and the weather is dreadful; if you have no overcoat from the Woman's Auxiliary, please send one that I left at home immediately." I was delighted, for I had a nice one that had been given to us by a young friend who had lost his father and wished that his father's coat might be used to give some one comfort and pleasure.

REPORT OF THE HONORARY SECRETARY.

The Honorary Secretary reported attendance at a Quiet Day and Conference of Churchwomen, held in Philadelphia on March 7th and 8th, and that the offering of the Quiet Day was devoted to the United Offering, and all the papers read at the Conference were on missionary subjects.

She read various letters from Bishops and officers of the Auxiliary, among which Bishop Kendrick writes:

As to Bishop Hare's point. It seems to me I have noticed that in the Eastern and older dioceses the Woman's Auxiliary confines its attention to extra-parochial and perhaps extra-diocesan work, while in the Western and newer dioceses more or less attention is given to diocesan interests. We hope that the centre of gravity will gradually move west. The sympathy that is enlisted for interests at home, will not stay at home but will widen out. It seems to me that Bishop Hare is right, and that it is better to have an organization that has some relation to the general work than an organization that is entirely local.

Bishop Cheshire expresses the same opinion in regard to this matter.

A district officer in Massachusetts writes:

This work is a great interest, and especially so now that I can see fruits. When

THE WOMAN'S AUXILIARY.

I became vice-president for this district, in February, 1893, there were but seven of its twenty-four parishes and missions working in connection with the Auxiliary. There are now sixteen, and I am hoping to see two more at least, possibly four, ere long. There are three parishes that are really hampered from various causes. As you know, this evangelizing work does not appeal to some parishes. The stock argument that they have all they can do and are doing all they can, oftentimes confronts me; but I take courage in the thought that the day will come, even though it may not come as quickly as I could wish.

As to methods, I always advise a small parish to begin with regular meetings for prayer, reading and information. This has worked admirably in three of our smaller parishes. I will tell you of one of these as an example. There the meeting is held on the second Friday of each month. After prayer, the secretary (the only officer) calls the roll. Missionary letters are read and articles from THE SPIRIT OF MISSIONS and other periodicals, and sometimes a report is made of what has been heard at the monthly meeting in Boston. Before the meeting closes the mite box is passed, and also the United Offering box. About Easter the missionary box is opened and its contents are voted to the various committees. The sums are not large, the members, with three exceptions, being mill women, but they do very well. In summer they prepare a box. The first year it was valued at \$25, while this year its valuation came to nearly twice that sum.

Then there is a new branch in a parish with 150 communicants. They too meet once a month. Each member pays twenty-five cents a month, and in that way they raise \$150 for missions. During Lent they are making a great effort towards the United Offering.

Our district annual meeting I consider one of our most valuable aids in arousing and stimulating. I wish our money gifts were greater, and shall make systematic giving a point, as I have opportunity of talking to the different branches. I cannot help feeling, too, that, in pledging small sums to each department, still another small amount might be given towards a reserve fund to be applied when and where most needed.

THE HAND-BOOK.

Various kind letters and some information about special branches have been received, as aids in the preparation of the Hand-book. A Question Box has been suggested, the officers sending such questions as they are often asked, and the answers (briefly stated) that they are accustomed to make to these inquiries. Also very brief papers (from 300 to 500 words) describing the organization and working of the different branches.

REPORTS OF COMMITTEES.

Mrs. Clark, chairman of the Committee on Systematic Giving, reported a meeting called of that committee, at which four members were present.

MISCELLANEOUS BUSINESS.

Attention was called to the approaching close of the working season and the necessity for obtaining at an early date the report of work done throughout the year. Also the need of making early inquiry as to the probable attendance of officers at the General Meeting in October.

With the Doxology the meeting adjourned.

SOUTH DAKOTA.

The Secretary of the Branch of the Auxiliary in the Niobrara Deanery gives us this interesting budget of letters.

ST. ELIZABETH'S SCHOOL, STANDING ROCK AGENCY.

We are really very much crowded and need a new recitation-room, one where we could meet for our morning and evening prayers. I would like to have a dormitory and teacher's room above it; then we could use the garret exclusively for a drying room, as there is a stairway leading to it from the laundry. Now twelve of our large girls sleep there. Thus far we have managed, as the extreme cold weather has not yet begun.

Tuesday we sent a Christmas box to Miss Duvall. We thought it was going to be a very small one, as only a few articles had been contributed and eight pairs of wristlets made by the girls. Others had earned some money to buy candy to put in the box, and to help pay the expense of sending it. Finally a scheme came to me. I wanted the children to make a real sacrifice. They were given an extra play night, having been especially good during a trying week and extra work. While the enjoyment was at its height, I passed through the girls' sitting-room with several small packages of groceries for the sick, and asked the children if they did not wish to send some of their oat-meal to Miss Duvall, for the sick, to which they promptly assented. Then Edith brought a glass of her wild plum jelly and a bottle of her nice pickles. The girls were having lovely times with their last Christmas dollies, which were in quite fair condition, as they are always put away carefully after each play-night, and given to them when the year is up for every-day use. In this way they always have a doll to play with, unless they choose to give it away, with our permission. The boys were having happy times with their toy horses, engines, trains of cars, tops, etc., when all were told they might send any of them to the Ouray Indian children, if they wished. That was all that was said. They talked over their treasures that had given them so much pleasure from week to week, and after real hard struggles brought them to the parlor where we were packing the box. Each had a gift. I never saw anything quite so un-

selfish before. Two little girls, who had said they wanted to come to school because the girls had such pretty dolls, brought their dolls for the box. It was hard to take them, but the thought they would have fresh ones very soon helped us, while we did not say so to them. One girl seventeen years of age, who has been quite a trial at times, but is now a comfort, brought her doll in several times and took it out again, until she finally conquered. The boys also brought their toys. It was quite funny; the children's broken English and amusing little ways are very entertaining.

The scarcity of water now with us, unless arrangements can be made to use our bored well, is beginning to look rather serious. A pump with windmill attachment will cost possibly from sixty to eighty dollars, and the depth of the well is nearly two hundred feet. There is no way at present to reach the water, except by the use of a bucket with a valve in the bottom, which, by the way, is broken. I try to be economical, but outlays seem to come all the time.

SISSETON AGENCY.

I have been busy with a house for the catechist, Robert White. The station, St. James', seems to be awake. Both women and men are exerting themselves to make their church, dwelling and grounds look both pretty and comfortable. I feel, too, that when their present work is done, they will not wish to sit down in idleness, but will turn in and help our Bishop with some other work.

A PINE RIDGE OUTPOST: AN INDIAN'S LETTER.

We could not answer you account of no one write English, but now we have one so we anxious to write soon. We do not forget God's work: we hold on for since eight years past. Our work is poor but we hold on; were trying to going forward. We are willing to help you toward China house. We let you know how our work is and how much we raise. Please send us a red box because we haven't.

THE CHURCH OF THE INESTIMABLE GIFT, CORN CREEK DISTRICT, PINE RIDGE, FROM THE WIFE OF OUR NATIVE PRESBYTER.

About building house for Chinese Bible-women. We all very glad to help little

toward that, so we will send you \$1.00 for that building for the Women's Society. We will open the mite box and send you the money now, \$1.50 for Domestic Missions.

ST. MARY'S SCHOOL, ROSEBUD AGENCY.

Monday night we intend to organize a missionary society for the Chinese fund you mentioned in a letter some time ago. While working on their Christmas presents the girls had a very warm missionary feeling. Alice wanted to go to China as a teacher. Angelique wanted a Chinese baby sent here to take care of. She and Ellen promised to do everything and anything if I would only ask you for a Chinese baby.

St. Mary's School is out on the prairies, with one house only to be seen from it. It is twelve miles from the postoffice, and thirty from the railroad. Many of the people are from ten to thirty miles farther away from these conveniences, and are very glad, when they come to see their children at St. Mary's, to have an opportunity to buy some garment for the little ones too young to come to school. The children in the school are clothed there, and it takes a great deal for twenty-five boys and twenty-five girls. We are more troubled to get boys' clothing than girls' because that has to be bought right out, and makes no sewing. Our boys and girls help about all the work; every child has something to do in the morning before school. Every child makes his or her own bed, then they sweep, dust, wash and wipe dishes, clean and fill lamps, etc., and must get it done before time for school.

The children do not like to speak English any more than English children would like to give up English and talk German, but they must give up the Indian language, even in their play. We tried a new plan with them last winter. When one went a day without talking Dakota, we sent the others to bed early and invited the one into the parlor to spend the evening. The parlor is the only common sitting-room for the grown people, so-called to distinguish it from the rooms occupied by the children. We were very much surprised by the effect. It was considered such a distinguished favor that the next day another gave up Dakota, and then more and more, till even those who could speak only a few words of English would go without talking and sit qui-

etly in the corner for fear they would forget and talk Dakota. In this way we broke up the talking Dakota when all other measures failed.

At St. Mary's School it has been the custom to give no new things away, but such things as could not be used in the school we sold as opportunity occurred and gave the money for Native Clergy Fund. No great amount of fancy work could sell at our sales and no expensive pieces, but useful things, like dresses for children under five years of age, that could be sold for twenty-five or fifty cents; baby socks, iron and kettle-holders—these things find ready sale. The parents when they come to visit the children have a few cents, and they want to buy something for a little one not old enough to come to school. We must not give things, for if we did, we would be constantly overrun by people who would come and sit around all day, hoping to receive a gift. They have nothing to do at home and enjoy sitting by our fire.

ROSEBUD AGENCY: FROM THE MISSIONARY.

The general feeling among the people is of quietness and soberness. There was a tendency to increase the frequency of Omaha and other dances, in sympathy, they say, with the condition of things at Pine Ridge. Because the catechists and myself have resolutely opposed all dances some opposition to church attendance has arisen, but nothing to be feared. During the last ten days the enclosed offerings have been brought to me, \$12.70, in response to your letter regarding the desire of the Chinese women to build a house for Bible-women.

CROW CREEK AGENCY: FROM THE WIFE OF THE MISSIONARY.

My object in writing this time is to enclose this letter. At St. John Baptist's Station, our principal and most important one, the Woman's Society was started by Grace Tatiyopa ten or eleven years ago. It has been kept up by the Indian women themselves ever since. Materials have been supplied, principally, by contributions of stuff or money by the members. Last month I happened to be present at one of their meetings, and found them very short of materials to work with, and they asked if there was anything I could do to help them. I suggested to Bessie that she write, asking for contributions, and I would send the

letter. It has occurred to me that as our own secretary was East I would send the letter to her to do as she thinks best with. Baby dresses ready-made would certainly be received with delight by any of the societies. There is always a demand for them, and I think they bring more in proportion to size than anything else we have to sell.

THE INDIAN'S LETTER FROM CROW CREEK.

For several years we, the women of St. John the Baptist, have had a sewing society which meets weekly. In past years we have, from the proceeds of our work, purchased an organ, a beautiful altar cloth, a carpet, lamps and curtains for our church. Last year we earned \$78 and cleared about \$40, which we gave to the Bishop to do with as he thought best. The money is mostly earned by making moccasins.

It has been our aim to make our Society self-supporting, and, excepting the help we have had from Miss Grace Howard, it has been self-supporting, but lately her own girls, the King's Daughters, have a sewing society which needs her help. Times are so hard this year that we find it very hard to buy enough cloth and beads to keep our women at work. Occasionally a woman gives in a few yards of cloth for quilts or dresses, or buys a few beads; but it is so little that any one can give this year. For the Indians raised very little. It was so dry here that even the hay crop failed and the Indians have little to sell and a long, hard winter close at hand; but we women

do not want our Society to fall behind, so come to you for help. Can you, will you help us? If kind friends will send us cloth, quilt pieces, thread, and such things, we will be so grateful.

On this reservation our Church has five sewing societies which have union meetings once a month at the Agency. Just lately some of our women have established a sewing society at Box Elder, not very far from here, where we are establishing a new church in a heathen camp. We hope to help them to a better life, and to interest them in the Church and Church work. That society is making a struggle for existence, and also we beg help for it.

If you can help us a little we will try to do the best we can to help make the light shine out into the dark places.

LOWER BRULÉ AGENCY.

From Lower Brulé Agency, Cedar Creek, I received also a donation for the Chinese Bible House. I only asked for one cent from each member. They have no church for themselves yet, I think, but they have forwarded fifteen cents. They number eighteen members. Their quick response shows their interest.

YANKTON AGENCY.

The missionary writes from Yankton Agency: "The Women's Meetings have been well attended. They had a dinner for two days, during a payment, and took in considerable money. St. Paul's School is flourishing."

FINANCIAL.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from March 1st to April 1st, 1895:

ALABAMA—\$25.00		CENTRAL NEW YORK—\$367.37	
<i>Anniston</i> —Grace, General.....	25 00	<i>Cape Vincent</i> —St. John's, Foreign.....	2 00
ALBANY—\$662.81		<i>Cazenovia</i> —St. Peter's, Foreign.....	36 00
<i>Albany</i> —St. Paul's, Domestic, \$36.50; Foreign, \$8.50; Sp. for scholarship in St. John's School, Logan, Utah, \$40; S. S., Sp. for Bishop Graves, The Platte, \$5.62.....	90 62	<i>Ithaca</i> —St. John's, Foreign.....	50 20
<i>St. Peter's</i> , Domestic, \$213.74; Colored, \$90.45; Sp. for Miss Carter's Indian work in Nevada, \$50; Wo. Aux., Sp. for Bishop Brewer, Montana, \$25; Sp. for Bishop Talbot, Wyoming and Idaho, \$25.....	404 19	<i>Oswego</i> —Christ Church, Colored, \$60.50; Wo. Aux., Foreign, \$1.....	61 50
<i>Ballston Spa</i> —Christ Church, Domestic, \$15; Indian, \$5; Colored, \$5.....	25 00	<i>Owego</i> —St. Paul's, Domestic, \$1.60; Foreign, \$1.60.....	3 20
<i>Cooperstown</i> —"A Widow's Mite," Domestic	5 00	<i>Oxford</i> —St. Paul's, Foreign.....	34 76
<i>East Albany</i> —Epiphany S. S., Domestic, \$25; Foreign, \$25.....	50 00	<i>Rome</i> —Zion Church, Foreign.....	9 00
<i>Johnstown</i> —St. John's, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00	<i>Romulus</i> —St. Stephen's, for Tokyo, Japan.....	1 90
<i>Maple Grove</i> —St. Stephen's, "W. Mite," General.....	1 00	<i>Seneca Falls</i> —Trinity Church, Foreign.....	100 00
<i>Hoosick Falls</i> —St. Mark's, Domestic, \$22; Foreign, \$17; Sp. for Bishop Graves, China, \$5.....	44 00	<i>Skaneateles</i> —St. James', Foreign.....	43 20
<i>Hudson</i> —Christ Church, Domestic, \$2; Foreign, \$1.....	3 00	<i>Syracuse</i> —Grace S. S., Foreign.....	61
<i>Oneonta</i> —St. James', General.....	10 00	<i>Utica</i> —Grace, Sp. for work in Kansas.....	25 03
<i>Schenectady</i> —St. George's, Wo. Aux., Sp. for Miss Carter's work, Minnesota, \$10; Sp. for Bishop Wells, Spokane, \$10.....	20 00	CENTRAL PENNSYLVANIA—\$222.19	
<i>Miscellaneous</i> —"Anonymous," General.....	5 00	<i>Altoona</i> —St. Luke's S. S., Colored.....	2 00
ARKANSAS—\$2.75		<i>Drifton</i> —St. James', Domestic.....	72 72
<i>Little Rock</i> —Trinity Cathedral, Domestic..	2 75	<i>Lebanon</i> —St. Luke's, Foreign.....	108 87
CALIFORNIA—\$100.00		<i>Paradise</i> —All Saints', Foreign.....	4 03
<i>San Diego</i> —St. Paul's, Junior Aux., for "St. Mary's" scholarship, St. Mary's Hall, Shanghai, China.....	100 00	<i>South Bethlehem</i> —Nativity, for Deaf Mute Mission, \$10.10; Colored, \$24.47; Foreign, \$5.....	39 57
		CHICAGO—\$346.60	
		<i>Chicago</i> —Grace, "L." for "Lydia" scholarship, \$40, "Williams" (Advanced) scholarship, \$40, both in St. John's Mission, Cape Mount, Africa; "Van Schaack Memorial" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$70.....	150 00
		<i>St. James'</i> , General.....	15 00
		<i>Trinity Church</i> , Colored, \$38.60; Mr. G. S. Blakeslee, Domestic, \$12.50; Foreign, \$12.50; S. S., Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China, \$80.....	93 60
		<i>Elmhurst</i> —Mite Chest No. 65, General.....	30 00
		<i>Freeport</i> —"A Thank Offering," through Wo. Aux., Sp. for Deaconess Home, China.....	25 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

<i>Ottawa</i> —Christ Church, Colored.....	3 00	FLORIDA—\$6.85	
<i>Miscellaneous</i> —Branch Wo. Aux., for "Bishop McLaren" scholarship, St. Mary's School, South Dakota.....	30 00	<i>Fernandina</i> —St. Peter's, Domestic.....	6 85
CONNECTICUT—\$387.24		GEORGIA—\$138.01	
<i>Guilford</i> —Christ Church, Foreign.....	20 00	<i>Augusta</i> —Atonement, General.....	6 00
<i>Hartford</i> —Church of the Good Shepherd, Domestic, \$7.56; Indian, \$64.02; Sp. for Archdeacon Joyner's schools, South Carolina, \$18.55; Sp. for Rev. J. W. Johnson, Richmond, Virginia, \$10; Sp. for Williams Hall, China, \$82.64.....	182 77	Church of the Good Shepherd, Domestic..	8 55
St. James', Mrs. J. Smith, Missionary Pocket, General.....	1 46	St. Paul's, Wo. Aux., Sp. towards life in- surance of Dr. Boone.....	25 00
<i>Meriden</i> —All Saints' Memorial, Sp. for Wuhu Church and Clergy House Fund, China.....	15 00	<i>Marietta</i> —St. James', Wo. Aux., Sp. for Rev. J. C. Ambler, Japan.....	11 00
St. Andrew's, Sp. for Wuhu Church and Clergy House Fund, China.....	50 00	<i>Savannah</i> —Christ Church, Foreign.....	87 46
Mr. Charles R. Curtis, Sp. for Wuhu Church and Clergy House Fund, China.....	4 00	INDIANA—\$31.66	
<i>Middletown</i> —Berkeley Divinity School, "A Friend," Foreign.....	37 50	<i>Aurora</i> —St. Mark's, General.....	5 00
<i>New Canaan</i> —St. Mark's, "E. T." Sp. for Bishop Brooks Memorial Chapel, Africa.....	2 25	<i>Ft. Wayne</i> —Trinity Church, Wo. Aux., Sp. for St. John's School, Logan, Utah.....	10 00
<i>New Haven</i> —Grace, for Rev. J. L. Prevost's work, Alaska.....	1 00	<i>Goshen</i> —St. James', General.....	6 66
St. John's, Wo. Aux., Sp. for hospital, Alaska.....	15 00	<i>Indianapolis</i> —St. Paul's, Wo. Aux., Sp. for "Isabelle Jenckes" scholarship, Utah..	10 00
Trinity Church, Domestic, \$125.20; Wo. Aux., Sp. for hospital, Alaska, \$114.69..	239 89	IOWA—\$40.00	
Trinity Chapel S. S., Sp. for Bishop Wells, Spokane.....	36 35	<i>Burlington</i> —Christ Church, Junior Aux., for "Eliza H. Cook" scholarship, Boone School, Wuchang, China.....	40 00
Mrs. C. P. Wurts, General.....	10 00	KANSAS—\$23.56	
E. S. Willis, Sp. for hospice, Alaska.....	1 00	<i>Atchison</i> —Trinity Church, "Tithed Rec- tor's Fund," Foreign.....	2 50
Mrs. B. N. B. Wade, Sp. for steam launch, Alaska.....	100 00	<i>Leavenworth</i> —St. Paul's, Junior Aux., for Japan.....	5 00
<i>Norwich</i> —Trinity Church, Foreign.....	24 41	<i>Topeka</i> —Calvary, Domestic.....	5 00
<i>Pomfret</i> —Christ Memorial Church, Colored.....	6 50	Grace Cathedral, Foreign.....	11 06
<i>Putnam</i> —Mrs. Helen Partridge and friend, Sp. for Wuhu Church and Clergy House Fund, China.....	5 50	LONG ISLAND—\$2,054.75	
<i>Thomaston</i> —Trinity Church, Sp. for hos- pice, Alaska.....	16 60	<i>Brooklyn (E. D.)</i> —Christ Church, Sp. for work in Idaho, \$32.50; Miss Napier, Sp. for Wuhu Church and Clergy House Fund, \$6.....	28 50
<i>Watertown</i> —Christ Church, Sp. for steam launch, Alaska (of which Rev. H. N. Cunningham, \$5; Mr. Hemmaway, \$25), \$30; Mrs. E. K. Hemmaway, Sp. for Tab- ernacle, \$25.....	55 00	Reformation, for Rev. T. S. Tyng's work, Tokyo, Japan.....	25 00
<i>West Hartford</i> —St. James', Colored.....	2 35	St. Ann's, Colored.....	35 94
<i>Windsor</i> —Grace, Foreign.....	21 26	St. George's, "A Member," Domestic and Foreign.....	10 00
<i>Miscellaneous</i> —"E." Domestic, \$20; For- eign, \$20.....	40 00	<i>Flatbush</i> —St. Paul's, Domestic, \$136.08; Foreign, \$41.65.....	177 73
DELAWARE—\$47.05		<i>Garden City</i> —Incarnation, Colored.....	21 87
<i>Highlands</i> —Immanuel Church, Sp. for Wuhu Church and Clergy House Fund, China.....	22 05	<i>Great Neck</i> —All Saints', Hon. John A. King, toward salary of Rev. Mr. Forrester, Mexico, \$25; Sp. for personal benefit of S. W. K. Shannon, \$15; Miss E. King, Sp. for "Thomas M. Markoe" (Medi- cal) scholarship, St. John's Mission, Cape Mount, Africa, for the use of S. W. K. Shannon, for this year, \$100.....	140 00
<i>Newark</i> —Mrs. I. M. Curtis, for Rev. H. For- rester's salary, Mexico.....	25 00	<i>Huntington</i> —St. John's, General.....	2 90
EAST CAROLINA—\$25.40		<i>Ravenswood</i> —St. Thomas', General.....	5 00
<i>New Berne</i> —Christ Church, Domestic, \$15.20; Foreign, \$10.20.....	25 40	<i>Rockaway</i> —Trinity Church, Foreign.....	27 81
EASTON—\$63.80		<i>Miscellaneous</i> —"M. R. K. In Memoriam," Sp. for church at Fort Adams, Alaska..	1,500 00
<i>Kent Co. (Chester town)</i> —Emmanuel Church, Mite Chest No. 21,690, Domestic, \$1.20; Mite Chest No. 17,485, Foreign, \$1.20; Wo. Aux., Sp. for Mrs. Buford, Virginia, \$5; Sp. for Rev. D. G. Gunn, Oklahoma, \$5; Sp. for Rev. S. C. Freer, Lompoc, California, \$5; Sp. for Miss Carter's In- dian work, Minnesota, \$3.25; Sp. for Miss Ives, \$3.32; Sp. for Miss Dodson, China, \$10; Wo. Aux., "Thank Offer- ing," for China, \$5.....	38 97	Branch Wo. Aux., Sp. for Deaconess Home, China, \$35; Sp. for Wuhu Church and Clergy House Fund, \$50....	75 00
(Massey)—North Kent Parish, General.....	4 76	"E. D.," General.....	5 00
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, Junior Aux., Domestic, \$1; Sp. for Miss Suthon, Japan, \$3.50.....	4 50	LOUISIANA—\$76.21	
<i>Talbot Co. (Longwood)</i> —All Saints', Gen- eral.....	1 50	<i>New Orleans</i> —Annunciation, General.....	4 50
(Cordova)—Good Shepherd Chapel, Wo. Aux., General.....	2 95	Trinity Church, Foreign.....	66 80
(Easton)—Trinity Cathedral, General....	11 13	<i>Williamsport</i> —St. Stephen's, Colored, \$3; "Tithe," General, \$2.91.....	4 91
		MAINE—\$51.04	
		<i>Auburn</i> —Heavenly Rest, Foreign.....	1 23
		<i>Augusta</i> —St. Mark's, Domestic, \$7.81; For- eign, \$7.81.....	15 61
		<i>Bangor</i> —St. John's, General.....	6 30
		<i>Ft. Fairfield</i> —St. Paul's, \$1.90; "A Tithe," \$5, General.....	6 90
		<i>Portland</i> —St. Luke's, General.....	21 00
		MARYLAND—\$1,073.17	
		<i>Baltimore</i> —Grace, Wo. Aux., for Miss Ives' salary, South Dakota, \$24; "Wil- liam V. Clark Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	49 00
		Church of the Messiah, Domestic, \$4; Colored, \$16; Foreign, \$14.....	34 00
		St. Paul's, Domestic, \$450; Indian, \$100;	

Colored, \$100; Foreign, \$100; Wo. Aux., General, \$30	780 00	MICHIGAN—\$161.80	
Baltimore Co. (Lutherville)—Church of the Holy Comforter, General, \$10.50; Sp. for Rev. Mr. Yen, China, \$10.50	21 00	Alma—St. John's, Wo. Aux., Sp. for Hoffman Hall, Tennessee	2 50
(Towson town)—Trinity Church, General, \$20; Sp. for Rev. Mr. Yen, China, \$20.00	40 00	Ann Arbor—St. Andrew's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; thro' Wo. Aux., for Miss Bull's salary, Japan, \$10; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.50	27 50
Charles Co. (Port Tobacco)—Children, Foreign	20 88	Bay City—Trinity Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; thro' Wo. Aux., for Miss Bull's salary, Japan, \$10	20 00
District of Columbia (Washington)—St. James', for Wuchang, China, \$14; Sp. for Diocese of Fond du Lac, at Bishop Grafton's disposal, \$11	25 00	Detroit—Ephphatha Deaf Mute Mission, Clara P. Smith, Domestic	1 00
(Washington)—St. John's, Katharine R. Alden, General	10 00	St. John's, through Wo. Aux., for "J. N. Blanchard" scholarship, High School, Cuttington, Africa, \$40; Sp. for Deaconess Home, China, \$12.50	52 50
(Washington)—Miss E. C. Lancaster, Domestic, \$5; Foreign, \$5	10 00	Flint—St. Paul's, Wo. Aux., Sp. for Bishop Graves' school, Kearney, Nebraska	40 00
Frederick Co. (Point of Rocks)—Dr. R. W. Tropnell, General	5 00	Grass Lake—St. Mary's, through Wo. Aux., for Miss Bull's salary, Japan	5 00
Frederick and Washington Co's (Petersville)—St. Mark's, Domestic	18 07	Lansing—St. Paul's, through Wo. Aux., for Miss Bull's salary, Japan	3 30
Harford Co. (Perryman)—St. George's, Foreign	18 13	Ypsilanti—St. Luke's, Parish Aid Society, Sp. for Miss Woodruff's work, Africa	10 00
Montgomery Co. (Silver Spring Parish)—Domestic, \$5.04; Sp. for Bishop A. R. Graves, The Platte, \$5.04	10 08	MILWAUKEE—\$4.32	
Prince George's Co. (Bladensburg)—B. O. Lowndes, General	1 03	Janesville—Christ Church, General	3 32
Washington Co. (Hagerstown)—St. John's, Domestic, \$23.02; Foreign, \$23.01	46 03	La Crosse—St. Peter's, Colored, 50 cts.; Foreign, 50 cts	1 03
(Sharpsburgh)—St. Paul's, Sp. for work among the Cheyennes, Indian Territory	5 00	MINNESOTA—\$62.39	
MASSACHUSETTS—\$3,087.69		Duluth—St. Paul's, Colored, \$10; Foreign, \$10	20 00
Ashmont—"Anonymous," General	1 00 00	Mazeppa—St. Andrew's Mission, General	1 95
Boston—Advent, Wo. Aux., Sp. for Deaconess Home, China	5 00	Minneapolis—Holy Trinity Church, Domestic, \$14.66; Foreign, \$14.66	29 32
(Dorchester)—All Saints', Domestic, \$50; Foreign, \$50	100 00	Pine Island—Grace, General	1 10
Christ Church, \$16.40; S. S., \$5, General	21 40	Red Wing—Christ Church, Indian	6 67
Emmanuel Church, for Japan, \$1,000; Sp. for Bishop Graves, The Platte, \$200; Sp. for Rev. L. W. Applegate, for work in Olympia, \$315.35	1,515 35	Rushford—Emmanuel Church, General	3 35
(Highlands)—St. James', Wo. Aux., for "Marian Percy Browne" scholarship, St. Mary's Hall, Shanghai, China	50 00	MISSISSIPPI—\$3.00	
St. Stephen's, Sp. for Rev. J. W. Cain, Galveston, Texas, for Colored work, \$25; Sp. for Bishop Gray's Colored work, Southern Florida, \$25; Indian, \$33.75; Colored, \$33.75	117 50	Pass Christian—Trinity Church, Wo. Aux., Sp. for Deaconess Home, China	3 00
Trinity Church, Foreign	560 00	MISSOURI—\$244.25	
Sarah Dunn, Sp. for Bishop Scherschewsky's translation of the Bible	100 00	De Soto—Trinity Church, General	2 37
Cambridge—St. James', Mrs. S. B. Whitling, General, \$10; through Wo. Aux., Sp. for Bishop Holly, Haiti, \$5	15 00	Hannibal—Trinity Church, Domestic	7 17
St. John's Memorial Chapel, Domestic, \$84.78; Foreign, \$83.27	168 05	St. Louis—All Saints', Domestic, \$2.25; Colored, \$5; Foreign, \$2	9 25
Clinton—Church of the Good Shepherd, Colored	6 51	Christ Cathedral, Foreign	168 46
Greenfield—St. James', Domestic, \$23.28; Foreign, \$10.11	33 39	Mt. Calvary, "A Friend," Colored	1 00
Groton—Mrs. C. D. Fosdick, \$5; Elizabeth K. Caryl, \$5, Domestic	10 00	Miscellaneous—Branch Wo. Aux., Sp. for Deaconess Home, China	56 00
Longwood—Church of Our Saviour, Mite Chest, Domestic	5 25	NEBRASKA—\$17.54	
New Bedford—Grace, Wo. Aux., \$10; "A Member," \$20, Sp. for Deaconess Home, China	30 00	Omaha—Trinity Cathedral, Foreign	17 54
Grace Church Mission, through Wo. Aux., Sp. for Bishop Talbot's Clergy Fund	40 00	NEWARK—\$150.00	
Newton—Grace, Wo. Aux., Sp. for Bishop Graves, The Platte	20 00	Short Hills—Christ Church, "Individual," Domestic and Foreign	25 00
Quincy—Christ Church, Domestic	9 65	Miscellaneous—"A Friend," through Branch Wo. Aux., for the deficiency, General	25 00
Salem—St. Peter's, General, \$97.47; Sp. for Rev. Mr. Joyner's work, South Carolina (of which Wo. Aux., \$10), \$39.87	137 34	Branch Wo. Aux., Sp. for Bishop Leonard's girls' school, Utah, \$50; for support of Bible-readers, Japan, \$50	100 00
Shelburne Falls—Emmanuel Memorial Church, Colored	1 25	NEW HAMPSHIRE—\$33.20	
Wakefield—Emmanuel Church, Wo. Aux., Sp. for Deaconess Home, China	2 00	Exceter—Christ Church, Domestic, \$5; Foreign, \$5	10 00
Miscellaneous*—Branch Wo. Aux., Sp. for salary of Miss Wheeler, Columbia, South Carolina	40 00	Wolfboro Junction—St. John Baptist, Domestic and Foreign	23 20
		NEW JERSEY—\$481.47	
		Beverly—St. Stephen's, Foreign	15 45
		Burlington—Christ Church, Missionary Guild, Sp. towards a scholarship in the Bishop Payne Divinity School, Petersburg, Virginia	10 00
		Ezra Bowen, General	25 00
		Camden—St. Paul's, Wo. Aux., Sp. for Dr.	

*In April No. money acknowledged for "C. P. Sanger" scholarship should be credited to five sisters instead of two.

T. A. Tidball school, Brazil, \$40; Sp. for Bishop Brooke, Oklahoma, \$36.50...	76 50	Fund, China, \$27.08	79 15
Crosswicks—Grace, Colored,	2 11	Holy Communion, Niobrara League, for "Francis E. Lawrence" (In Memoriam) scholarship, St. Paul's School, South Dakota.....	60 00
Elizabeth—Christ Church, Sp. for Bishop Talbot's Clergy Fund.....	10 00	Holy Trinity Church, Wo. Aux., Sp. for "Sarah P. Doremus" scholarship, St. Agnes' School, Osaka, Japan, \$40; Miss Jay, Sp. for Miss Suthon's house, Amori, Japan, \$5; Brierley Circle, for "Esther Watkins" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "A Member," for "W. W. Kirkby" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Japanese Circle, "A Member," Sp. for Miss Suthon's house, Amori, Japan, \$25.....	120 00
St. John's, Woman's Foreign Aid Committee, Wo. Aux., Sp. for support of "Margaret Brewster" scholarship in Tokyo Orphan Asylum, Japan.....	24 00	(Harlem)—Holy Trinity Church, Woman's Missionary Society, Wo. Aux., Sp. for St. Paul's College Building Fund, Japan.....	20 00
Helmetta—St. George's, Domestic, \$3; Foreign, \$11.....	14 00	Incarnation, Domestic, \$1,064.03; Niobrara League, for "Charles Easton" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., for "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China, \$40; toward salary of Miss Williamson, Japan, \$100.....	1,264 03
Lambertville—St. Andrew's, Systematic offering, Wo. Aux., Sp. for Miss Carter's lace-teacher, Minnesota.....	5 00	St. Agnes', Domestic.....	164 17
Merchantville—Grace, Wo. Aux., Sp. for Miss Carter, Minnesota, for salary of lace-teacher, \$3; Domestic, \$5.....	8 00	(Harlem)—St. Andrew's, Wo. Aux., Sp. for Deaconess Home and Training School, China, \$20; Sp. for St. Paul's College Building Fund, Japan, \$30.....	50 00
Moorestown—Trinity Church, Wo. Aux., Sp. toward a scholarship in the Bishop Payne Divinity School, Petersburg, Virginia.....	3 00	St. Ann's, Wo. Aux., Sp. for hospital at Fort Adams, Alaska.....	30 00
Mount Holly—St. Andrew's, for Rev. J. L. Prevost's work, Alaska.....	5 00	(Morrisania)—St. Ann's Parish Aid Society, Wo. Aux., Sp. for Deaconess Home and Training School, China.....	3 00
Trinity Church, Colored.....	11 56	St. Augustine's, Sp. for missionary work in Olympia.....	9 46
Navesink—All Saints', Rev. John C. Lord, Foreign.....	50 00	St. Bartholomew's, Swedish mission, General, \$9; Ladies' Missionary Society, Sp. for Miss Carter's work, Minnesota, \$100; Mrs. Wm. Hustace, through Niobrara League, for "Rev. H. E. Montgomery" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., Woman's Missionary Society, for "Samuel Cooke" scholarship, St. John's College, Shanghai, China, \$60; Sp. for Deaconess Home and Training School, China, \$30; "Mary Emma Leavett" scholarship, Mrs. Brierley's school, Africa, \$25; Sp. for Miss Suthon's house, Japan, \$50; Bishops' meeting, Sp. for hospital at Fort Adams, Alaska, \$9; Mrs. Birkhead, Sp. for Deaconess Home and Training School, China, \$5.....	348 00
New Brunswick—Christ Church, Sp. for Wuhu Church and Clergy House Fund, China, \$20; Domestic, \$43.87; Colored, \$14.20; Foreign, \$51.37.....	129 44	St. George's, Domestic, \$1,463.28; Wo. Aux., Sp. for Bishop Talbot's Clergy Fund, \$200; Woman's Missionary Society, Sp. for Miss Suthon, Japan, \$50; Sp. for Dr. Merrins, Wuchang, China, \$50; for Mrs. Brierley's salary, Africa, \$250.....	2,013 28
Plainfield (North)—Holy Cross, Domestic.....	10 00	St. James', Domestic, \$435.49; Sp. for Bishop Talbot, Wyoming and Idaho, \$362; W. H. Hume, Sp. to found a scholarship in Wyoming and Idaho, \$40; Wo. Aux., Sp. for Domestic Contingent Fund, \$5.....	842 49
Riverside—Memorial Chapel, Wo. Aux., Sp. for salary of Miss Carter's lace-teacher, Minnesota.....	1 00	(Fordham)—St. James', Foreign, \$7.90; Wo. Aux., Sp. for Deaconess Home and Training School, China, \$14.75.....	22 65
Salem—St. John's, Foreign.....	46 13	St. John's Chapel, Foreign, \$29.34; Rev. Philip A. H. Brown, General, \$25.....	54 34
South Amboy—Christ Church, Domestic, \$7.31; Colored, \$6.58; Foreign, \$4.39.....	18 28	St. Luke's Chapel, Domestic, \$3.12; Foreign, \$9.19.....	17 24
Trenton—Christ Church, General.....	10 00	St. Luke's Hospital, General.....	27 90
Woodbury—Christ Church, Wo. Aux., Domestic.....	7 00	St. Michael's, Woman's Missionary Society, children of Mrs. Wm. R. Peters, Sp. for Mrs. Brierley's school, Africa.....	7 00
NEW YORK—\$14,176.93		St. Paul's Chapel, Domestic, \$21.36; Foreign, \$28.60; Mexico, \$2.....	51 96
Haverstraw—Trinity Church, Missionary Society, General.....	2 85	St. Thomas', Colored, \$400.08; Young Woman's Missionary Society, through Niobrara League, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for Rev. Sherman Coolidge's work among his own tribe, \$30; Wo. Aux., Ladies' Mission-	
New Rochelle—D. A. Hanford, Domestic, \$10; Foreign, \$10.....	20 00		
Mrs. J. L. Hubbard, Sp. for Wuhu Church and Clergy House Fund, China.....	5 00		
New York—Annunciation, Domestic, \$30.45; Foreign, \$29.81.....	60 26		
Brotherhood of St. Andrew, General.....	2 00		
Calvary, John W. Wood, through Niobrara League, toward salary of teacher in South Dakota, \$100; Wo. Aux., Foreign Missionary Committee, for salary of a teacher in St. John's College, Shanghai, China, \$50.....	150 00		
Christ Church, Domestic, \$10; Wo. Aux., toward salary of Miss Williamson, Japan, \$50; Sp. toward Deaconess Home and Training School, China, \$50; Sp. for Miss Suthon's school, Japan, \$10; Sp. for Bishop Holly's church, Haiti, \$10.....	130 00		
Grace, Domestic, \$2; Colored, \$602.38; Foreign, \$1,277.70; Sp. for hospice, Alaska, \$5; through Niobrara League, for teachers' salary, Rosebud, South Dakota, \$210; Mrs. Samuel Wetmore, for "Venonah Wetmore" scholarship, St. Mary's School, South Dakota, \$60; Miss Nelson, for "Wm. Reed Huntington" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for Bishop Talbot's Clergy Fund, \$10; Wo. Aux., Sp. for hospital, Fort Adams, Alaska, \$20; Sp. for Mrs. Auer, Africa, \$50; Sp. for Bishop McKim's insurance, Japan, \$50.....	2,347 08		
Grace Chapel, Domestic, \$30.78; Foreign, \$18.18.....	48 96		
Heavenly Rest, Domestic, \$625.65; Foreign, \$625.64; contents of two Missionary Pockets, General, \$2.70; "A Member," Wo. Aux., Sp. for building churches in China, at discretion of Rev. Mr. Yen, \$2,000.....	3,253 99		
Holy Apostles', Woman's Missionary Association, Sp. for Foreign Missionaries' Insurance Fund, \$5; Mexico, \$47.07; Sp. for St. John's College Building			

ary Association, for "St. Thomas" scholarship, St. Margaret's School, Tokyo, Japan, \$40; "Loomis" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "William F. Morgan Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$100; for Mrs. Brierley's salary, Africa, \$100; Sp. for Foreign Missionaries' Insurance Fund, \$50.....	814 08	for Wuhu Church and Clergy House Fund, China.....	5 00
Trinity Chapel, Foreign, \$540; through Niobrara League, for Miss Francis' salary, South Dakota, \$34.....	574 00	NORTH CAROLINA—\$37.50	
Transfiguration, thro' Niobrara League, for mission at Choteau Creek, South Dakota, \$107; Wo. Aux., Sp. for Domestic Contingent Fund, \$2; "A Member," Sp. for Bishop Graves, The Platte, \$20..	129 00	<i>Asheville</i> —Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai, China.....	20 00
Zion and St. Timothy's, Wo. Aux., Sp. for Domestic Contingent Fund.....	15 00	<i>Henderson</i> —Holy Innocents', Indian, Colored, \$2.....	4 00
Wo. Aux., Bishops' meeting, Sp. for Deaconess Home, China.....	54 25	<i>Raleigh</i> —St. Augustine's School, Wo. Aux., Junior Aux., \$1.50; Girls' Friendly Guild, \$1.50; S. S., \$2, for Miss Dodson's work, China.....	10 00
Wo. Aux., Domestic Committee, Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	28 50	<i>White Haven</i> —Wo. Aux., Foreign.....	3 50
Wo. Aux., "Fellow Workers," Sp. for Mr. Prevost's hospice, Alaska.....	5 00	OHIO—\$35.19	
Willing Hearts, for "Alice Lyle" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>Cleveland</i> —St. Andrew's, Colored.....	4 00
"A Friend," Wo. Aux., for "Marie Antoinette Whitlock" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	50 00	<i>(East)</i> —St. Paul's, Colored.....	1 80
"A Friend," Wo. Aux., Sp. for steam launch for Rev. J. L. Prevost, Alaska.....	25 00	<i>Cuyahoga Falls</i> —St. John's, General.....	5 89
(<i>Riverdale</i>)—C. H. P. Babcock, General.....	20 00	<i>Gambier</i> —Church of the Holy Spirit, for Mexico, \$2.50; Sp. for Cuba, \$1.....	3 50
Mrs. Julia Bedell, for salary of Rev. Henry Forrester, Mexico.....	125 00	<i>Monroeville</i> —Zion, Sp. for Rev. H. L. Badger, Anacortes, Washington.....	20 00
(<i>New Brighton</i>)—Miss M. A. Stewart Brown, \$10; Miss Gould, \$1, Sp. for Wuhu Church and Clergy House Fund, China.....	11 00	OREGON—\$60.97	
Miss Collins, for "Bishop Bedell" scholarship, St. John's School, South Dakota.....	60 00	<i>Pendleton</i> —Mrs. M. B. Clopton, Colored... ..	2 00
The Misses Collins, for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	<i>Portland</i> —St. Matthew's Chapel, Domestic and Foreign.....	5 00
Miss Mary Collins, for Japan.....	10 00	St. David's, Domestic, \$10.75; Foreign, \$7.02.....	17 77
"E. Y. L." Domestic, \$5; Foreign, \$5.....	10 00	Trinity Church, Foreign.....	36 20
Miss A. B. Halsted Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska.....	300 00	PENNSYLVANIA—\$3,004.32	
Charles Merritt, General.....	2 00	<i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., for salary of Bishop Wells, Spokane, \$30; for salary of Miss Mailes, Japan, \$20; Sp. for Mrs. Brierley's Building Fund, Africa, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$10.50; Sp. for Deaconess Home, China, \$46.50.....	127 00
Miss M. Seaman, contents of Missionary Pocket, Sp. for Rev. J. L. Prevost, for hospital, Alaska.....	1 76	<i>Jenkintown</i> —Church of Our Saviour, Sp. for Wuhu Church and Clergy House Fund, China, \$50; Wo. Aux., for salary of Bishop Wells, Spokane, \$30.....	80 00
Miss M. B. Tousey, Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	20 00	<i>Norristown</i> —All Saints' Chapel, for salary of Bishop Wells, Spokane.....	30 00
Mrs. Wm. H. Townsend, Domestic.....	20 00	St. John's, Wo. Aux., for salary of Bishop Wells, Spokane.....	9 00
<i>Nyack</i> —Grace, General.....	33 80	<i>Philadelphia</i> —Advocate Memorial, Indian Hope Association, for "H. Sidonia Best" scholarship, St. Elizabeth's School, South Dakota.....	30 00
<i>Pelham Manor</i> —Christ Church, Wo. Aux., Domestic, \$31; Colored, \$1; General, \$14.54; Ladies' Missionary Society, for "Pelham" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Mrs. Walrath's salary, Africa, \$25; Sp. for Mrs. Brierley, Africa, \$4; Mrs. Hazen's School for Young Ladies, Sp. for "Raku," Bible woman, Japan, \$25.....	125 54	(<i>Lower Dublin</i>)—All Saints', through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
<i>Poughkeepsie</i> —Church of the Holy Comforter, Wo. Aux., Sp. for hospital at Fort Adams, Alaska.....	11 41	Atonement, Indian Hope Association, Indian.....	8 00
Branch Wo. Aux., Sp. for Deaconess Home and Training School, China, \$50; China, \$7.64; General, \$3.....	60 64	(<i>Germantown</i>)—Calvary, Domestic, \$105; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	107 00
<i>Rye</i> —Christ Church, Foreign, \$112.76; Wo. Aux., Sp. for hospital at Fort Adams, Alaska, \$97.10; Sp. for scholarship, Rowland Hall, Utah, \$40.....	249 86	(<i>Germantown</i>)—Christ Church, Wo. Aux., for salary of Bishop Wells, Spokane.....	60 00
<i>Sing Sing</i> —Trinity Church, General.....	78 89	Christ Church Hospital, Domestic, \$12; Foreign, \$10; through Wo. Aux., Sp. for Deaconess Home, China, \$1.....	23 00
<i>Tuxedo</i> —St. Mary's, Foreign.....	25 00	Epiphany, Indian Hope Association, Indian.....	29 00
<i>Yonkers</i> —St. John's, through Niobrara League, Sp. for salary of Miss Ella R. Read, Pine Ridge, South Dakota, \$105; Wo. Aux., Sp. for Domestic Contingent Fund, \$5.....	110 00	Episcopal Hospital, St. Paul's Bible class, Sp. for Rev. J. L. Prevost, Alaska, for hospice.....	5 00
St. Paul's, Sp. for Wuhu Church and Clergy House Fund, China.....	12 39	Grace, Indian Hope Association, Indian, \$45; through Wo. Aux., Sp. for Mrs. Brierley's Building Fund, Africa, \$25.....	70 00
<i>White Plains</i> —Mrs. Sarah F. Denison, Sp.		Holy Trinity Church, Foreign, \$5; Indian Hope Association, Indian, \$87.....	92 00
		Incarnation, Foreign, \$35; Wo. Aux., Domestic, \$126.46.....	211 46
		(<i>West</i>)—St. Andrew's, Domestic.....	87 88
		St. Barnabas' Sp. for hospice, Alaska.....	25 00
		(<i>Kensington</i>)—St. Barnabas, for "Bishop Whipple" scholarship, \$30; "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota; Sp. for St. Paul's College Building Fund, Japan, \$10.....	70 00

St. James', Sp. for Bishop H. M. Jackson, Alabama, for debt on church school, \$50; Wo. Aux., for salary of Bishop Wells, Spokane, \$30; through Wo. Aux., for salary of Miss Mailes, Japan, \$21....	100 00	Crompton—St. Philip's, Domestic, \$7; Foreign, \$12.....	19 00
St. Luke's, Indian Hope Association, Indian.....	6 00	Lonsdale—Christ Church, Domestic, \$32.16; Colored, \$2; Sp. for Kansas, \$2; Sp. for Bishop Whipple, Minnesota, \$2.....	28 16
St. Mark's, Domestic, \$20; Foreign, \$42.67; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2....	244 67	Providence—St. Stephen's, Domestic, \$398.64; Foreign, \$253.20.....	651 84
(Frankford)—St. Mark's, Indian Hope Association, Indian, \$7; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$7; Sp. for Deaconess Home, China, \$2.50.....	16 50	SOUTH CAROLINA—\$102.64	
St. Martin's-in-the-Field, Sp. for Rev. J. L. Prevost, Alaska, for boat.....	18 18	Charleston—Grace, Domestic, \$42.30; Foreign, \$39.34.....	81 64
St. Mary's, Indian Hope Association, Indian.....	25 00	Cheraw—St. David's, Wo. Aux., for Japan, Columbia—Church of the Good Shepherd, Wo. Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China....	2 00
(West)—St. Mary's, Wo. Aux., for salary of Bishop Wells, Spokane, \$30; through Wo. Aux., for "Bishop Whitaker" scholarship, St. John's Mission, Cape Mount, Africa, \$40.....	70 00	Lancaster—Christ Church, General.....	1 50
St. Matthias', through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	2 00	Mar's Bluff—Christ Church, Domestic, 25 cts.; Indian, 25 cts.; China, 25 cts.....	75
St. Matthew's, Sp. for Rev. J. L. Prevost, Alaska, for steam launch.....	12 05	Orangeburg—Church of the Redeemer, General.....	2 05
(Germantown)—St. Michael's, Wo. Aux., for salary of Bishop Wells, Spokane, \$30; Indian Hope Association, Indian, \$5.....	35 00	Richland—Zion, Foreign.....	2 20
(Germantown)—St. Peter's, Foreign, \$161.79; for salary of Bishop Wells, Spokane, \$1.....	162 79	Union—Nativity, General.....	2 50
St. Peter's, Indian Hope Association, Indian.....	50 00	SOUTHERN OHIO—\$332.11	
St. Stephen's, Colored, \$175; Foreign, \$172.30; Sp. for Bishop Barker, Olympia, \$274.29; through Wo. Aux., for salary of Miss Mailes, Japan, \$10.....	631 59	Chillicothe—St. Paul's, through Wo. Aux., Foreign.....	5 90
(West)—Church of the Saviour, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; Indian Hope Association, for "Church of the Saviour" scholarship, St. John's School, South Dakota, \$60.....	62 00	Cincinnati (Clifton)—Calvary, Domestic, \$40; Foreign, \$45; through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$10; Sp. for Bishop Brooke, Oklahoma, \$10; Sp. for "Calvary" scholarship, St. Margaret's School, Boise City, Idaho, \$40.....	145 00
Miss Hannah S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00	Christ Church, Colored.....	17 21
"E. N. B." for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	25 00	(Walnut Hills)—Epiphany, through Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	5 00
Rev. Fleming James, D.D., General.....	3 20	(Avondale)—Grace, through Wo. Aux., for "Kate Blake" scholarship, St. John's Mission, Cape Mount, Africa....	25 00
Mrs. Markoe's S. S. class of boys, through Wo. Aux., Sp. for Christmas gifts for Dr. Walrath's boys, Cape Mount, Africa	1 00	St. Paul's, Wo. Aux., Domestic, \$21.93; Foreign, \$18.92.....	40 85
Miss Mary Bartholow, General.....	20 00	Glendale—Christ Church, Wo. Aux., for "Walter K. Halsted, Jr.," scholarship, St. John's Mission, Cape Mount, Africa	25 00
Rockdale—Calvary S. S., Indian Hope Association, Indian.....	30 00	Hillsboro—St. Mary's, through Wo. Aux., Sp. for Miss Carter's lace-teacher, Minnesota, \$1; Sp. for Bishop Johnston, Fort McKavett, Western Texas, \$1.....	2 00
West Chester—Holy Trinity Church, Africa	30 00	Ironton—Christ Church, through Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00
West Whiteland—St. Paul's, Indian Hope Association, Indian.....	2 00	Marietta—St. Luke's, through Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	2 00
Miscellaneous—"Ivy Cottage," for salary of a missionary to Japan.....	400 00	Portsmouth—All Saints', through Wo. Aux., Sp. for Rev. H. L. Badger, Anacortes, Olympia.....	9 15
"A Member," Wo. Aux., Sp. for Western Texas.....	10 00	Zanesville—St. James', through Wo. Aux., for "Rev. J. F. Ohl" scholarship, High School, Cuttington, Africa, \$40; Sp. for Bishop Barker, Olympia, \$5; Sp. for Mrs. Buford's hospital, Virginia, \$5; Sp. for Rowland Hall, Salt Lake City, Utah, \$1.....	51 00
PITTSBURGH—\$80.87		SOUTHERN VIRGINIA—\$288.09	
Oakmont—St. Thomas', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund..	25 00	Augusta Co. (Staunton)—Trinity Church, Wo. Aux., Sp. for Mr. Osuga's orphanage, Japan, \$2.50; Sp. for Conway McN. Whittle' scholarship, St. John's College, Shanghai, China, \$40.....	42 50
Pittsburgh—Calvary, Foreign.....	15 22	(Staunton)—Virginia Female Institute, General.....	10 90
St. James', Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00	Campbell Co. (Lynchburg)—St. Paul's, Wo. Aux., Sp. for hospital, Fort Adams, Alaska.....	16 00
St. Margaret's, Foreign.....	1 15	James City Co. (Toano)—Blissland Parish, Foreign.....	10 00
St. Peter's, Junior Aux., Sp. for "Emily Mackay" scholarship, St. Mary's Orphanage, Shanghai, China.....	30 00	Mecklenburg Co. (Boydton)—St. James' S. S., Foreign.....	6 12
Kinzua—St. Luke's, Colored.....	4 50	Montgomery Co. (Radford)—Wo. Aux., Sp. for work in Brazil.....	5 00
QUINCY—\$12.00		Norfolk Co. (Norfolk)—Grace, Domestic, \$3.40; Foreign, \$1.40.....	6 80
Limestone—Christ Church, Colored.....	4 00	(Norfolk)—St. Paul's, Sp. for hospice, Alaska.....	13 50
Peoria—J. A. and N. Dickinson, General..	2 00	Northampton Co. (Eastville)—Hungar's Parish, Foreign.....	7 02
Rock Island—Trinity Church, St. Paul's Missionary Society, General.....	6 00		
RHODE ISLAND—\$786.00			
Bristol—St. Michael's, Foreign.....	85 00		
Mrs. H. H. Tilley, for Alaska.....	2 00		

<i>Pittsylvania Co. (Danville)</i> —Epiphany, Wo. Aux., Sp. for Mr. Osuga's orphans, Japan	20 00	sion, Cape Mount, Africa, \$12.50; Foreign, \$17.46	29 96
<i>Roanoke Co.</i> —Branch Wo. Aux., for salary of a lady evangelist at Hankow, China	50 00	<i>Wheeling</i> —St. Luke's, Wo. Aux., for "Morrill" scholarship, St. Mary's Hall, Shanghai, China	20 00
<i>Wythe Co. (Wytheville)</i> —St. John's, Ladies' Aux., Domestic, \$12.55; Foreign, \$12.70	25 25	MONTANA—\$51.10	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Deaconess Home, China, \$50; "Wo. Aux. Thank Offering," for Alaska, \$25	75 00	<i>Dillon</i> —St. James', for "St. James" scholarship, High School, Cuttington, Africa, \$40; Sp. for beneficiary on "St. James" scholarship, High School, Cuttington, Africa, 75 cts	40 75
SPRINGFIELD—\$2.50		<i>Missoula</i> —Church of the Holy Spirit, General	10 35
<i>Champaign</i> —Emmanuel Church, General	2 50	NEW MEXICO AND ARIZONA—\$11.45	
VERMONT—\$26.50		<i>New Mexico.</i>	
<i>Bennington</i> —St. Peter's, General	4 50	<i>Eddy</i> —Grace, General	6 25
<i>Burlington</i> —St. Paul's, Colored	20 00	<i>Santa Fe</i> —Holy Faith, Colored	5 20
<i>Royalton</i> —Miss G. M. Dennison, General	2 00	NORTHERN CALIFORNIA—\$83.10	
VIRGINIA—\$178.14		<i>Cloverdale</i> —Church of the Good Shepherd, General	2 50
<i>Albemarle Co. (Cismond)</i> —Grace, Sp. for Rev. J. L. Patton, for school, Japan	25 00	<i>Eureka</i> —Christ Church, General	24 75
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Wo. Aux., Sp. for Mr. Osuga's orphanage, Japan	17 00	<i>Napa</i> —Christ Church, General	6 95
<i>Clark Co. (Millwood)</i> —Christ Church, Wo. Aux., for "William Norborne Nelson" scholarship, St. Mary's Hall, Shanghai, China	25 00	<i>Petaluma</i> —St. John's, Domestic, \$6.50; General, \$5	11 50
<i>Fauquier Co. (The Plains)</i> —Whittle Parish, Foreign	25 00	<i>Placerville</i> —Church of the Saviour, General	10 00
<i>Frederick Co. (Winchester)</i> —Wo. Aux., Sp. for life insurance of Rev. J. C. Ambler, Japan	50 00	<i>Sacramento</i> —St. Paul's, General	12 70
<i>Hanover Co. (Ashland)</i> —St. James', Sp. for Rev. J. L. Patton's school, Japan	16 89	<i>Santa Rosa</i> —Incarnation, General	6 40
<i>Henrico Co. (Richmond)</i> —United meeting of Wo. Aux., Sp. for Miss Dodson's work, China	19 25	<i>Suisun</i> —Grace, General	5 70
WESTERN MICHIGAN—\$98.25		<i>Vallejo</i> —Ascension, Colored	2 60
<i>Hastings</i> —Emmanuel Church, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota, \$3.75; "Somerville" scholarship, Thurston Station, Africa, \$2.50	6 25	NORTHERN TEXAS—\$3.50	
<i>Kalamazoo</i> —St. Luke's, Domestic, \$33; Foreign, \$30	60 00	<i>Dallas</i> —Incarnation, Domestic, \$2; Foreign, \$1.50	3 50
<i>Luther</i> —St. James, Domestic	1 50	OKLAHOMA—\$52.52	
<i>Manistee</i> —Holy Trinity Church, Wo. Aux., Colored, \$10; "Dr. Cuning" scholarship, St. Paul's School, South Dakota, \$5; "Somerville" scholarship, Thurston Station, Africa, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$5	25 00	<i>Oklahoma Territory.</i>	
<i>Nevadago</i> —St. Mark's, Domestic	2 50	<i>El Reno</i> —Christ Memorial Church, General	1 05
<i>Pentwater</i> —St. James', Domestic	1 85	<i>Guthrie</i> —Trinity Church, \$11.10; S. S., \$1, General	12 10
<i>Whitehall</i> —Church of the Redeemer, Domestic	1 15	<i>Norman</i> —St. John's, General	6 01
WESTERN NEW YORK—\$246.41		<i>Oklahoma</i> —St. Paul's, General	6 66
<i>Buffalo</i> —St. Andrew's, Domestic, \$3.05; Colored, \$2.15; Foreign, \$2.21	7 41	<i>Perry</i> —St. Mark's, General	1 85
<i>St. James', Wo. Aux.</i> , for salary of Dr. Glenton, Alaska, \$5; Sp. for scholarship, King Hall, Washington, D. C., \$5; for salary of Miss Goepf, Japan, \$5	15 00	<i>Indian Territory.</i>	
<i>St. Mark's, Wo. Aux.</i> , for salary of Dr. Glenton, Alaska, \$5; Sp. for St. Mary's Hall, Spokane, \$5	10 00	<i>Ardmore</i> —St. Philip's, General	5 35
<i>Corning</i> —Christ Church, Wo. Aux., for salary of Miss Goepf, Japan, \$10; Sp. for "King Hall" scholarship, Washington, D. C., \$10	20 00	<i>Coalgate</i> —St. Peter's, General	6 70
<i>Geneva</i> —Trinity Church, Domestic	150 00	<i>Hartshorne</i> —Mission, General	1 00
<i>Rochester</i> —Christ Church, Wo. Aux., for salary of Dr. Glenton, Alaska	10 00	<i>Krebe</i> —Mission, General	1 00
<i>St. Paul's, Domestic, \$1; Foreign, \$33</i>	34 00	<i>Lehigh</i> —St. Andrew's, General	6 85
		<i>Purcell</i> —St. James', General	2 10
		<i>South McAlester</i> —All Saints', General	2 60
		SOUTH DAKOTA—\$22.79	
		<i>Groton</i> —Trinity Church, General	1 53
		<i>Madison</i> —Grace, Domestic, \$2.41; Foreign, \$1.90	4 31
		<i>Springfield</i> —Ascension, General	3 50
		<i>Sturgis</i> —St. Thomas', General	4 00
		<i>Lower Brule</i> —St. Alban's Chapel, Domestic, 40 cts.; Foreign, 50 cts	90
		<i>Church of the Holy Comforter, Domestic, \$1; Foreign, \$1</i>	2 00
		<i>Church of the Messiah, Domestic, 50 cts.; Foreign, 60 cts.</i>	1 10
		<i>Holy Faith, Foreign</i>	25
		<i>Church of the Holy Name, Foreign</i>	20
		<i>Corn Creek</i> —Inestimable Gift, Domestic, 50 cts.; Foreign, \$1.50	2 00
		<i>Medicine Root</i> —St. Barnabas', Domestic, 25 cts.; Foreign, 50 cts	75
		<i>Mediator, Domestic, 25 cts.; Foreign, 50 cts.</i>	75
		<i>Faith, Domestic, 50 cts.; Foreign, 50 cts.</i>	1 00
		<i>Potato Creek</i> —Hope, Domestic, 25 cts.; Foreign, 25 cts	50
WEST VIRGINIA—\$49.96		SOUTHERN FLORIDA—\$2.50	
<i>Charlestown</i> —Zion, for "Marbury Memorial" scholarship, St. John's Mis-		<i>Longwood</i> —Christ Church, Missionary Pocket, General	2 50

THE PLATTE—\$11.00

<i>Kearney</i> —Rev. S. G. Morton Montgomery, General.....	10 00
<i>North Platte</i> —Annie E. Krample, Colored..	1 00

WYOMING AND IDAHO—\$50.00*Wyoming.*

<i>Cheyenne</i> —St. Mark's, Ministering Children's League, for "Cheyenne" scholarship, St. Mary's Hall, Shanghai, China	50 00
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MISCELLANEOUS—\$1 669.67

Interest, Domestic, \$783.61; Foreign, \$613.89; income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamoureux, \$150	1,547 50
Swedish Missions, General.....	6 12
Dividend, General.....	15 00
"L. O. L.," Foreign.....	65 05
"A Friend," General.....	1 00

Miscellaneous, General	5 00
Easter gift, "H. C. B.," Domestic.....	5 00
Miscellaneous, General	5 00
"Anonymous," toward travelling expenses in Japan.....	5 00
Miscellaneous, General.....	5 00
General.....	5 00
General.....	5 00

LEGACIES—\$10,953.88

<i>Mass., Pittsfield</i> —Estate of Miss E. S. Newton, to the Society, General.....	2,976 25
<i>N. Y., Yonkers</i> —Estate of Hannah J. Dobias, Domestic.....	7,977 63

Receipts for the month.....	\$42,921 01
Amount previously acknowledged.....	203,523 75

Total contributions, legacies and specials from September 1st, 1894	<u>\$246,444 76</u>
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APPROPRIATIONS, SEPTEMBER 1894-1895.

DOMESTIC—(Of which for Indian Missions, \$50,715.00; for Missions to Colored people, \$56,170.00)	\$269,635 00
FOREIGN.....	205,977 00

Deficiency September 1st, 1894, Domestic.....	11,380 17
Foreign.....	24,475 22
	<u>35,855 39</u>

Total	<u>\$511,467 39</u>
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CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1894.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$12,014.73, Missions to Colored people, \$10,137.92, and one-half of general offerings, \$8,495.75).....	\$87,852 08
FOREIGN—(Including one-half of general offerings, \$8,495.75).....	71,274 10

Total.....	<u>\$159,126 18</u>
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Required from Apr. 1st, 1895, to Sept. 1st, 1895, for Domestic Missions \$193,163 09	
for Foreign Missions 159,178 12	

Total required to September 1st, 1895	<u>\$352,341 21</u>
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DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1894,
to September 1st, 1895.

[Continued from April Number.]

MISSIONARIES AND TEACHERS AMONG THE INDIANS.

ALASKA MISSION.

Rev. J. W. Chapman, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.
Rev. J. L. Prevost, Nuklakayet. (In the U. S.)
Rev. E. H. Edson, Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.
J. B. Driggs, M.D., Point Hope, care Capt. J. N. Knowles, 28 California St., San Francisco, Cal.
Mrs. Chapman, Anvik.
Dr. Mary V. Glenton, Anvik, care Alaska Commercial Company, Box 2329, San Francisco, Cal.
Miss Bertha W. Sabine, Anvik, care Alaska Commercial Company, Box 2320, San Francisco, Cal.

FOND DU LAC MISSION.

Under Rt. Rev. C. C. GRAFTON, D.D.
GREEN BAY AGENCY—Rev. S. S. Burleson, *Missionary*.
P. O. Address, Oneida. Brown Co., Wisconsin.
Mission School of Hobart Church.
Rev. S. S. Burleson, Principal.
Rev. C. Hill (Indian).
Miss Burleson, Teacher.
Sister Katherine (*in charge of Hospital*).

OKLAHOMA MISSION.

Rt. Rev. F. K. BROOKE, D.D., *Missionary Bishop*—
P. O. Guthrie, Oklahoma.
Rev. David Pendleton Oakernater (Native), Deacon.

MINNESOTA MISSION.

Under Rt. Rev. H. B. WHIPPLE, D.D., LL.D.
Rt. Rev. M. N. GILBERT, S.T.D., Assistant Bishop.
Rev. J. A. Gillfillan, Archdeacon; P. O., White Earth.
GULL LAKE SETTLEMENT, *Mission*.
William Denby, catechist.
WHITE EARTH RESERVATION.
Church of St. Columba.
Rev. J. J. Enmegahbowh (Native), Presbyter, Pastor Emeritus.
Rev. Fred. W. Smith (Native), Deacon; P. O., White Earth.

RED LAKE SUB AGENCY.

Church of St. John in the Wilderness.
Rev. Francis Willis, Presbyter; P. O., Red Lake.
Edward Kehseosh (Native), Catechist.
Church of St. Antipas.
Rev. Francis Willis, Presbyter; P. O., White Earth.

WILD RICE RIVER.

Church of the Epiphany.
Rev. Mark Hart (Native), Deacon; P. O., Beaulieu.
PEMBINA SETTLEMENT.

Church of the Holy Spirit.
Rev. Mark Hart, Deacon, P. O., Beaulieu.
LEECH LAKE AGENCY.

Church of the Good Shepherd.
Rev. Charles T. Wright (Native), Deacon; P. O., Leech Lake.
CASS LAKE.

Church of the Prince of Peace.
Rev. J. A. Gillfillan, P. O., White Earth.
PINE POINT MISSION.

Breck Memorial Chapel.
Rev. Jos. Wakazoo (Native), Deacon; P. O., Ponsford.

SIOUX MISSION—BIRCH COOLIE.

St. Cornelia's Church.
Rev. H. Beer; P. O., Red Wood Falls.
Napoleon Wabasha, Catechist; P. O., Birch Coolie.

TWIN LAKES, *St. George's Mission.*

Rev. Louis Manypenny (Native), Deacon; P. O., White Earth.

SOUTH DAKOTA MISSION.

Rt. Rev. W. H. HARE, S.T.D., *Missionary Bishop*,
Sioux Falls, South Dakota.

WESTERN OR NIOBRARA DEANERY.

Rev. Edward Ashley, Presbyter—in charge of Cheyenne River Mission; P. O., Cheyenne Agency, South Dakota.
Rev. H. Burt, Presbyter—in charge of Yanktonnals Mission; P. O., Crow Creek Agency, So. Dak.
Rev. A. B. Clark, Presbyter—in charge of Rosebud Mission; P. O., Rosebud Agency, South Dak.
Rev. Joseph W. Cook, Presbyter—in charge of Yankton Mission; P. O., Greenwood, South Dak.
Rev. Philip J. Deloria (Native), Presbyter—in charge of Standing Rock Mission; P. O., Grass, Campbell Co., South Dakota.
Rev. William Holmes (Native), Deacon—P. O., Santee Agency, Nebraska.
Rev. Battiste P. Lambert (Native), Deacon—P. O., White Swan, So. Dak.
Rev. John Robinson, Presbyter—in charge of Sisseton Mission; P. O., Sisseton Agency, South Dakota.
Rev. Amos Ross (Native), Presbyter—in charge of Corn Creek District, Pine Ridge Reserve; P. O., Pine Ridge Agency, South Dakota.
Rev. William Saul (Native), Deacon—P. O., Crow Creek Agency, South Dakota.
Rev. C. E. Snavely, Presbyter—in charge of Agency District, Pine Ridge Mission. P. O., Pine Ridge Agency, South Dakota.
Rev. David Tatiyopa (Native), Deacon—P. O., Rosebud Agency, South Dakota.
Rev. Joseph C. Taylor (Native), Deacon—P. O., Egan, South Dakota.
Rev. Isaac H. Tuttle (Native), Deacon—P. O., Pine Ridge Agency, South Dakota.
Rev. Luke C. Walker (Native), Presbyter—in charge of Lower Brulé Mission; P. O., Lower Brulé Agency, South Dakota.

CHURCHES, CHAPELS AND STATIONS.

CHEYENNE RIVER MISSION, Rev. Edward Ashley, Presbyter. (P. O., Cheyenne Agency, So. Dak.)
Ascension Chapel, Moreau. Eugene Standing-Bull (Native), Catechist.
Calvary Chapel, Swift Bird's. Stephen Togola (Native), Helper.
Emmanuel Chapel, White Wolf's. H. Marshall (Native), Catechist.
St. Andrew's Chapel, Cheyenne River. Charles Blue Horse (Native), Helper.
St. Luke's Station, Bear Creek. Philip Mahpiyat (Native), Helper.
St. Mark's Station. Sam'l Kutepi (Native), Helper.
St. John's Church, the Agency. Rev. E. Ashley, Missionary. Dennis Buck (Native), Helper.
St. Paul's Chapel, Mackenzie's Point. W. Lee (Native), Helper.
St. Stephen's Chapel, Moreau. John Wahoyapi (Native), Catechist.
St. Thomas' Chapel, Moreau. Louis Egna (Native), Helper.
Virgin Creek, Thomas Fighting Bear (Native), Helper.

LOWER BRULÉ MISSION, Rev. L. C. Walker (Native), Presbyter. (P. O., Lower Brulé Agency, So. Dak.)

Church of the Holy Comforter, the Agency. Rev. L. C. Walker, Missionary.
Chapel of the Saviour. — (Native), Catechist.
Holy Faith Station. Daniel High-Elk (Native), Helper.
Holy Name Station. Fort George, William Track (Native), Helper.
Messiah Chapel. Philip Councillor (Native), Catechist.
St. Alban's Chapel, Big Mane's. Sam Medicine Bull (Native), Catechist.
St. Barnabas' Station, Little Bend. Amos Bad Hand (Native), Helper.

OGALALA OR PINE RIDGE MISSION, Agency District, Rev. C. E. Snaveley, Presbyterian; (P. O., Pine Ridge Agency, South Dakota.)
Church of the Holy Cross, Pine Ridge Agency. Rev. C. E. Snaveley, Missionary. Robert American Horse (Native), Catechist.
Red Dog's Station. Henry Red Shirt (Native), Helper.
St. Alban's Chapel. Amos Lone Hill (Native), Helper.
St. Andrew's Chapel, Orphan's Camp. Joseph Black Bear (Native), Helper.
St. George's Station, Janise Creek. Alex. Le Boeuf (Native), Helper.
St. James' Station. Thomas Tyon (Native), Helper.
St. John's Station. Thomas Tyon (Native), Helper.
St. Julia's Chapel. Porcupine Tail. Wm. Robertsen (Native), Catechist.
St. Luke's Station. Asa P. Seed (Native), Helper.
St. Mark's Station. John Black Fox (Native), Helper.
St. Mary's Station, White Bird's. John Bissonet (Native), Helper.
St. Matthew's Station. Silas Opagila (Native), Catechist.
St. Paul's Station, Skunk Camp. Paul Scares Hawk (Native), Helper.
St. Peter's Station. Silas Opagila (Native), Catechist.
St. Philip's Chapel, Red Dog Camp. Rev. I. H. Tuttle, Deacon (Native).
St. Stephen's Station. Wm. Robertson (Native), Catechist.

OGALALA OR PINE RIDGE MISSION, Corn Creek District, Rev. Amos Ross (Native), Presbyterian; P. O., Pine Ridge Agency, South Dakota.
Church of the Inestimable Gift, Corn Creek. Rev. Amos Ross (Native) Missionary. Charles Lone Wolf (Native), Helper.
Chapel of the Mediator. Jefferson Henry (Native), Helper.
Faith Station. Mrs. Draper's Samuel Broken-Rope (Native), Helper.
Gethsemane Chapel. Cuny W. Deer (Native), Helper.
Spotted Horse's Station. Robert Two Elk (Native), Helper.
St. Barnabas' Chapel, Medicine Root Creek. Joseph Marshall (Native), Helper.

ROSEBUD OR UPPER BRULE MISSION, Rev. A. B. Clark. (P. O., Rosebud Agency, South Dakota.)
Church of Jesus, Margaret Memorial, the Agency. Rev. A. B. Clark, Missionary.
Advent Chapel. Luke White Hawk (Native), Helper.
Calvary Chapel, and Fast Horses Camp. Samuel Wells (Native), Catechist.
Chapel of the Mediator. Rev. David Tatiyopa (Native), Deacon.
Ephphatha Chapel, *St. Mary's School*. Rev. David Tatiyopa (Native), Deacon.
Epiphany Station. John T. Henry (Native), Catechist.
Holy Innocents'. John T. Henry (Native), Catechist.
St. Andrew's Station, Iron Wood Creek. Laban White Horse (Native), Catechist.
St. Barnabas' Station, Red Leaf's. ——— (Native), Catechist.
James' Chapel. Walter Red Elk (Native), Helper.
St. John's Chapel. Walter Red-Elk (Native), Helper.
St. Luke's Station. John T. Henry (Native), Catechist.
St. Mark's Chapel, Little Oak Creek. ——— (Native), Catechist.
St. Matthew's Station. Dallas Shaw (Native), Helper.
St. Paul's Station, Black Pipe Creek. ——— (Native), Catechist.
St. Peter's Station. John T. Henry (Native), Catechist.
St. Philip's Station. Walter Red-Elk (Native), Helper.
St. Thomas' Chapel, Corn Creek. ——— (Native), Catechist.

Turtle Creek Station. Samuel Wells (Native), Catechist.

Walking Eagle Station. ——— (Native), Helper.
Whirlwind Soldiers' Station. Rev. David Tatiyopa (Native), Deacon.

SANTEE MISSION, Rev. ——— (P. O., Santee Agency, Neb.)

Church of our Merciful Saviour, the Agency. Rev. William Holmes (Native), Deacon.
 Smith Robertson (Native), Catechist.

Chapel of our Blessed Redeemer, Bazille Creek. Geo. D. Redowl (Native), Helper.

Chapel of the Holy Faith. Jos. Good Teacher (Native), Helper.

John Kitto (Native), Catechist-at-large.

SISSETON MISSION, Rev. John Robinson. (P. O., Sisseton Agency, South Dakota.)

St. Mary's Church, the Agency. Rev. J. Robinson, Missionary. V. Renville (Native), Catechist.

St. John's Baptist's Chapel, Lake Traverse. D. J. Robertson (Native), Catechist.

St. James' Chapel, Enemy Lake. Robert White (Native), Catechist. Thomas Cante (Native), Helper.

STANDING ROCK MISSION, Rev. P. J. Deloria (Native), Presbyterian. (P. O., Campbell, Campbell Co., South Dakota.)

Black Feet Camp Station. Andrew White Face (Native), Helper.

Black Horse Creek Station. Joseph White Plume (Native), Helper.

Chapel of the Good Shepherd. Little Oak Creek. Herbert Welsh (Native), Catechist.

Eagle Man's Camp Station. Joshua Iron Neck-lace (Native), Helper.

St. Elizabeth's Church. Rev. P. J. Deloria (Native), Presbyterian, Missionary. Felix Bone Club (Native), Helper.

YANKTON MISSION, Rev. J. W. Cook. (P. O., Greenwood, South Dakota.)

Church of the Holy Fellowship, Yankton Agency. Rev. J. W. Cook, Missionary.

Chapel of the Holy Name, Choteau Creek. Thomas Hoffman (Native), Helper.

Chapel of St. Philip the Deacon, White Swan. Rev. Battiste P. Lambert (Native), Deacon.

YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow Creek Agency, South Dakota.)

Christ Church, the Agency. Rev. H. Burt, Missionary.

All Saints' Chapel, Upper Camp. Dan Firecloud (Native), Catechist.

Ascension Station. Henry Long Feather (Native), Helper.

Boz Elder District. James Riley (Native), Helper.

Chapel of St. John Baptist, Lower Camp. Rev. William Saul (Native), Deacon.

INDIAN BOARDING-SCHOOLS.

St. Paul's School (for boys), Yankton Agency, South Dakota, under charge of Mrs. Jane F. Johnstone, Principal (P. O., Greenwood, South Dakota), and one female teacher and five employes (not Indians).

St. Mary's School (for girls and boys), Rosebud Agency, South Dakota, under charge of Mr. Percy H. Mugford, and four female teachers (not Indians), and five employes (one Indian).

St. John's School (for girls), Cheyenne River, South Dakota, under charge of Mr. E. J. Warner, Principal (P. O., Fort Bennett, South Dakota), Mrs. Warner, matron, and three female (not Indian) assistants, and two employes (one Indian).

St. Elizabeth's School, Standing Rock Reserve, under charge of Miss M. S. Francis, Principal (P. O., Campbell, Campbell Co., South Dakota), and three female assistants, and four employes (not Indians).

SOUTHERN VIRGINIA.

Under Rt. Rev. A. M. RANDOLPH, D.D.

Rev. C. B. Bryan, Hampton.

WYOMING MISSION.

Rt. Rev. E. TALBOT, D.D., *Missionary Bishop*.
 Laramie, Wy.

SHOSHONE MISSION.

Rev. J. Roberts, Shoshone Agency.

**MISSIONARIES: CLERGYMEN IN CHARGE OF WORK, LAY-READERS AND TEACHERS IN DIOCESES
CONNECTED WITH THE COMMISSION ON CHURCH WORK AMONG THE COLORED PEOPLE.**

This list also includes the names of clergymen and others engaged partially or entirely in the same field of work, but not in connection with the Commission.

[List furnished by Secretary of Commission. Corrected to April 6th.]

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.
Rt. Rev. H. M. JACKSON, D.D., Assistant Bishop.
Rev. J. L. Berne.....*Mobile*
Rev. J. A. Van Hoosa.....*Birmingham*
C. V. Auguste, Lay-Reader.....*Birmingham*

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.
Rev. I. P. Daniels.....*Little Rock*

DELAWARE.

Under Rt. Rev. L. COLEMAN, D.D.
Rev. H. D. Speakman.....*Wilmington*

EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.
Rev. J. Carmichael, D.D. (Retired April 15th)
Rev. R. B. Drane.....*Edenton, N. C.*
Rev. W. J. Hertridge (three stations).....*Edenton, N. C.*
Rev. J. C. Huske, D.D.*Fayetteville, N. C.*
Rev. W. M. Jackson.....*Wilmington, N. C.*
Rev. G. F. Miller.....*New Bern*
Rev. L. L. Williams.....*Elizabeth City, N. C.*
F. W. Gible, Lay-Reader.....*Beaufort, N. C.*

FLORIDA.

Under Rt. Rev. E. G. WEED, D.D.
Rev. B. G. White, Archdeacon.....*Jacksonville*
Rev. J. A. Brown.....*Jacksonville*
Rev. W. H. Carter, D.D.*Tallahassee*
Rev. P. W. Cassey.....*Fernandina*
Rev. D. D. Moore.....*Palatka*
Rev. G. W. Gilmour.....*Gainesville*
Rev. A. T. Sharpe..... (Retired Oct. 1st)
J. A. Gibson, Catechist.....*Pensacola*
G. W. Alberry, Lay-Reader.....*Fernandina*
C. H. Hall, Lay-Reader.....*St. Nicholas*

GEORGIA.

Under Rt. Rev. C. K. NELSON, D.D.
Rev. R. Bright*.....*Savannah*
Rev. E. H. Butler*.....*St. Simon's Mills*
Rev. A. G. P. Dodge, Jr.*.....*St. Simon's Mills*
Rev. M. F. Duty.....*Savannah*
Rev. W. A. Green.....*Atlanta*
Rev. C. J. LaRoche*.....*Thomasville*
Rev. W. R. McConnell.....*Pooler*
Rev. F. M. Mann.....*Darien*
Rev. J. P. Perry*.....*Brunswick*
Rev. C. H. Thompson, D.D.*Augusta*

KENTUCKY.

Under Rt. Rev. T. U. DUDLEY, D.D.
Rev. Thos. J. Brown.....*Louisville*
Rev. W. M. Jackson..... (Retired April 15th)
Rev. J. G. Urling.....*Lexington*
Rev. E. H. Ward, D.D.*.....*Lexington*
A. H. McNeill, Lay-Reader.....*Hopkinsville*
R. E. L. Wilson, Lay-Reader.....*Louisville*

LOUISIANA.

Under Rt. Rev. D. SESSUMS, D.D.
Rev. W. K. Douglas, D.D.*Bayou Sara*
Rev. H. C. Duncan.....*Alexandria*
Rev. P. A. Morgan.....*New Orleans*
W. Hynson, Lay-Reader.....*Bayou Sara*

MARYLAND.†

Under Rt. Rev. W. PARET, D.D.
Rev. G. F. Bragg, Jr.*Baltimore*
Rev. J. B. Brooks.....*Port Tobacco*
Rev. J. G. Bryant.....*Charlotte Hall*
Rev. C. Buel*.....*Cumberland*
Rev. A. Crummell, D.D. (Retired Dec. 31st)
Rev. W. G. Davenport.....*Anacostia, D. C.*
Rev. J. A. Evans.....*Aquasco*
Rev. A. Galt*.....*Tracy's Landing*
Rev. O. L. Mitchell*.....*Washington, D. C.*
Rev. T. J. Packard*.....*West River*
Rev. J. E. Poindexter.....*Port Tobacco*
Rev. W. S. Southgate, D.D.*Annapolis*
Rev. B. B. Tyler.....*Aquasco*
W. G. Avant.....*Washington, D. C.*
C. W. Brooks, Lay-Reader.....*Anacostia, D. C.*
J. N. Deaver, Lay-Reader..... (Retired Nov. 30th)
E. L. Henderson, Lay-Reader.....*Washington, D. C.*

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.
M. H. Hinton, Lay-Reader.....*Natchez*

NORTH CAROLINA.

Under Rt. Rev. J. B. CHESHIRE, JR., D.D.
Rev. W. Walker, Archdeacon.....*Raleigh*
Rev. P. P. Alston (Two Stations).....*Charlotte*
Rev. H. B. Delany.....*Raleigh*
Rev. A. B. Hunter.....*Raleigh*
Rev. J. T. Kennedy.....*Franklin*
Rev. H. S. McDuffey (Two Stations).....*Asheville*
Rev. W. H. Morris.....*Raleigh*
Rev. J. W. Perry (Two Stations).....*Tarboro*
Rev. R. B. Sutton, D.D.*Raleigh*
J. L. Love, Lay Reader*.....*Asheville*
S. A. B. Trott, Catechist.....*Noise*

SOUTH CAROLINA.

Under Rt. Rev. E. CAPERS, D.D.
Rev. E. N. Joyner, Archdeacon.....*Columbia*
Rev. T. D. Bratton*.....*Spartanburg*
Rev. W. B. Gordon*.....*Johnston*
Rev. H. T. Gregory.....*Columbia*
Rev. L. F. Guerry.....*Waverly Mills*
Rev. J. S. Hartzell*..... (Resigned)
Rev. E. N. Hollings.....*Summerville*
Rev. G. E. Howell* (Four Stations).....*Peake*
Rev. J. Kershaw.....*Sumter*
Rev. J. B. Mancebo.....*Columbia*
Rev. J. H. M. Pollard (Three Stations).....*Charleston*
Rev. O. T. Porcher.....*Willington*
Rev. J. S. Quarles.....*Bath*
Rev. G. L. Sweeney.....*Rock Hill*
J. Guess,* Lay-Reader.....*Pineville*
A. B. Lee, Lay-Reader..... (Retired Jan. 1st)
P. J. Lindeau,* Lay-Reader.....*Charleston*
J. H. Toole,* Lay-Reader.....*Rock Hill*
J. E. Wallace,* Lay-Reader.....*Columbia*

SOUTHERN FLORIDA.

Under Rt. Rev. W. C. GRAY, D.D.
Missionary Bishop.
Rev. J. J. Andrews.....*Orlando, Fla.*
Rev. B. F. Brown.....*Courtenay, Fla.*
Rev. S. Kerr.....*Key West, Fla.*
Rev. M. McDuffie.....*Tampa*
T. A. Bassett, Lay-Reader.....*Key West, Fla.*
J. N. Deaver, Lay-Reader.....*Ocala*
T. Dorrett, Lay-Reader.....*Key West, Fla.*

* Not supported by the Commission.

† In MARYLAND and VIRGINIA work is carried on in other parishes not recorded in this list.

SOUTHERN VIRGINIA. †

Under Rt. Rev. A. M. RANDOLPH, D.D.

Rev. J. S. Russell, Archdeacon. *Lawrenceville, Va.*
 Rev. W. P. Burke*. *Norfolk, Va.*
 Rev. J. W. Carroll, * (5 Missions). *St. Tammany, Va.*
 Rev. J. C. Dennis. *Portsmouth, Va.*
 Rev. J. T. Harrison. *Totaro, Va.*
 Rev. J. F. Mitchell. *Petersburg, Va.*
 Rev. S. D. Phillips. *Manchester, Va.*
 Rev. R. A. Smith. *Bedford City, Va.*
 Rev. C. E. Simmons. *Union Level, Va.*
 Rev. T. Spencer. *Petersburg, Va.*
 Rev. L. Winfield. *Dinwiddie Co., Va.*
 S. Barrier, Lay-Reader. *Lawrenceville, Va.*

SPRINGFIELD.

Under Rt. Rev. G. F. SEYMOUR, D.D.

Rt. Rev. C. R. HALE, D.D., Assistant Bishop.

Rev. G. G. Middleton. *Cairo*

TENNESSEE.

Under Rt. Rev. T. Q. TINTARD, D.D.

Rt. Rev. T. F. GAILOR, D.D., Assistant Bishop.

Rev. A. A. Roberts, Archdeacon. *Nashville*
 Rev. O. P. Alston (two Missions). *Burlison*
 Rev. A. C. V. Cartier. *Nashville*

General Agent, Rt. Rev. C. C. PENICK, D.D., 305 East North Avenue, Baltimore, Md.

SCHOOLS AND TEACHERS AMONG THE COLORED PEOPLE.

Good Shepherd School, Mobile, Ala.

(In charge of two Deaconesses.)

St. Mark's Mission School, Birmingham, Ala.

Miss C. V. Auguste.

Miss Kernan.

St. Matthew's Mission School, Wilmington, Del.

Rev. H. D. Speakman.

St. Cyprian's School, New Bern (E. C.), N. C.

Rev. G. F. Miller.

Mrs. M. H. Thompson.

St. Barnabas' School, Wilmington (E. C.), N. C.

Mrs. J. G. Norwood.

St. Augustine's School, Gainesville, Fla.

Miss L. A. Stephens.

St. Philip's School, Palatka, Fla.

Rev. D. D. Moore.

St. Paul's School, Atlanta, Ga.

Mrs. W. A. Green.*

St. Athanasius' School, Brunswick, Ga.

Miss Foote.

Miss L. P. Wilmer.

St. Cyprian's School, Darien, Ga.

Rev. F. M. Mann.

Mrs. F. M. Mann.

D. Wing.*

St. Mark's School, Ogeechee (Burroughs, P.O.), Ga.

H. E. Barnett.

St. Perpetua's, St. Simon's Island, Ga.

Rev. E. H. Butler.*

F. B. Gadsden.*

St. Stephen's School, Savannah, Ga.

Mrs. R. Bright.*

Good Shepherd School at Thomasville, Ga.

J. W. Carter.

St. Clement's School, Henderson, Ky.

Rev. W. M. Jackson.

Miss L. A. Parker.

Miss R. D. Smythe.

School at Hopkinsville, Ky.

A. H. McNeil.

St. Andrew's Parish School, Lexington, Ky.

Rev. J. G. Urling.

Rev. W. W. Cheshier. *Bolivar*
 Rev. G. W. Honesty, M.D. *Mason*
 Rev. J. H. Jones, M.D. *Gallatin*
 Rev. B. B. Ramage. *Nashville*
 Rev. A. Shaffer. *Nashville*

TEXAS.

Under Rt. Rev. G. H. KINSOLVING, D.D.

Rev. T. W. Cain. *Galveston*Rev. J. J. N. Thompson. *Tyler*

VIRGINIA.

Under Rt. Rev. F. M. WHITTLE, D.D.

Rt. Rev. J. B. NEWTON, Assistant Bishop.

Rev. J. W. Johnson, 2 Missions. *Richmond*Rev. T. W. Vaughan. *Gordonsville*

WEST MISSOURI.

Under Rt. Rev. E. R. ATWILL, D.D.

Rev. W. H. Marshall. *Kansas City*Rev. E. J. Saphir. *St. Joseph*W. H. Jones, Lay-Reader*. *St. Joseph*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.

Rev. W. P. Chrisman. *Charles Town*

Parochial and Industrial School of Our Merciful
 Saviour, Louisville, Ky.

R. E. L. Wilson, Principal.

Mrs. M. Hathaway.

Miss C. Roxborough.

Chaseland Mission School, near Alexandria, La.

Grace Church Mission School, Bayou Sara, La.

Parochial School, St. Philip's Chapel, Annapolis, Md.

Miss M. F. Wakefield.

Parochial School, St. Philip's Chapel, Aquasco, Md.

Rev. B. B. Tyler.

Parochial School, St. Katharine's, Baltimore, Md.

Mrs. Sargent.

Parochial and Industrial Schools, St. Mary the
 Virgin, Baltimore, Md.

[8 Teachers partially paid by Commission.]

Parochial School, St. James' African Church,
 Baltimore, Md.*

Mission and Industrial Schools, St. Mary's Chapel,
 Charlotte Hall, Md.

Rev. J. G. Bryant.

Mr. Christopher.

Mrs. Dent.

Miss Giles.

St. Philip's School, Port Tobacco, Md.

Rev. J. R. Brooks.

Parochial School, Towson, Md.

Miss Uncles.

Members of Trinity Chapter, St. Andrew's Brother-

hood.*

Parochial and Industrial Schools, St. Mary's Chapel

Washington, D. C. §

Mrs. Rugg.

Miss G. Allen.

Corps of Voluntary Teachers.*

St. Mary's Collegiate Institute, Vicksburg, Miss.

Miss A. Coates.

Miss E. Owens.

Trinity School, Asheville, N. C.

Rev. H. S. McDuffey.

H. B. Brown.

Miss E. High.

§ St. John's Parish, WASHINGTON, D. C., supports St. Mary's Parochial and Industrial Schools entirely,

St. Joseph's School, Charlotte, N. C.

Rev. P. P. Alston.
Miss A. L. Jacobs.
Miss F. Hanks.
Miss L. Tool.

St. Cyprian's Parochial School, Franklin, N. C.

Mrs. Kennedy.*
Miss M. I. Dixon.*

Mission School, Lenoir, N. C.

Miss A. J. Caison.*

St. Stephen's Mission, Morganton, N. C.

Mrs. F. R. Wilson.*

St. Philip's Mission School, Noise, N. C.

S. A. B. Trott.
Miss C. Maness.*

St. James' School, Pittsboro, N. C.

Miss T. V. Birdsall.

St. Augustine's Normal School, Raleigh, N. C.

Rev. A. B. Hunter, Principal.
Rev. R. B. Sutton, D.D., Vice Principal.
Rev. H. B. Delany.
W. B. Crittenden.*
A. J. Griffin.*
Miss L. G. Beard.*
Mrs. H. B. Delany.*
Miss Jackson.*
Miss S. V. Johnson.*
Miss L. Haywood.*
Miss O. A. Thompson.*

St. Luke's School, Tarboro, N. C.

Rev. J. W. Perry.
J. H. Dancy.
Mrs. M. E. Perry.

St. Mark's School, Wilson, N. C.

J. H. Clark.

St. Barnabas' School, Allston, S. C.

Miss E. L. Tardif.

Mission School at Blue House, S. C.

M. Collins, Jr.

*Mission School St. Thomas and St. Dennis Parish,
Cainhoy, S. C.*

Mrs. M. L. Lucas.

Mission School, St. Andrew's Parish, S. C.

Miss L. B. Fordham.*
Miss Lee.*

St. Mary's Mission School, Columbia, S. C.

Rev. J. B. Mancebo.

St. Gabriel's School, E. Columbia, S. C.

Miss H. Parker.*

Trinity School, Edgefield, S. C.

Miss S. C. Davies.

Mission School at Goughs, S. C.

J. H. Shoobred.

St. George's School, Kaolin, S. C.

Rev. J. S. Quarles.

St. Ann's Mission School, Lexington Co., S. C.

Miss H. Parker.*

St. Simon's School, Peake, S. C.

Rev. G. E. Howell.

St. Cyprian's School, Pedee, S. C.

Miss B. Tucker.*
Miss S. A. Tucker.

Mission School of Our Saviour, Rock Hill, S. C.

Miss

Atonement School, Waterboro', S. C.

Mrs. J. E. Myers.*

Lenthall Hall School, Wateree, S. C.

Mrs. S. L. Clarkson.
Miss M. Smith.

Parish School, Key West (So. Fla.), Fla.

Mrs. Clemson.

Parish School, Tampa (So. Fla.), Fla.

Rev. M. McDuffie.
Mrs. Martha McDuffie.
*Antrim Mission and Industrial Schools, Houston,
Halifax Co. (So. Va.), Va.*

D. A. Webb.
P. Easley.*

Mission School, Bedford City (So. Va.), Va.

Rev. T. W. Jones.
Miss M. M. Scruggs.

*St. Paul's Schools, Lawrenceville, Brunswick Co.
(So. Va.), Va.*

There are two schools. The Parish School is supported by Commission.

Rev. J. S. Russell, Principal.

W. H. Dabney.
W. S. Hagans.

R. H. L. Johnson.

W. Tucker.

P. M. Barksdale.

Mrs. V. M. Russell.

Miss E. G. Burleigh.

Miss H. J. Curdy.

Miss E. B. Wallace.

Normal School, Lawrenceville (So. Va.), Va.

Four Teachers paid by Commission.

St. James' School, Lawrenceville (So. Va.), Va.

Miss L. M. House.

*Beechwood Mission School, Aspenwall, Charlotte Co.
(So. Va.), Va.*

Miss M. C. Burgwin.

*Mission School, Palmer's Springs, Mecklenberg Co.
(So. Va.), Va.*

Miss M. E. Langley.

Grace Church Parish School, Norfolk (So. Va.), Va.

Mrs. L. L. Robinson.

*Bishop Payne Divinity School, Petersburg (So. Va.),
Va.*

Rev. C. R. Harris, D.D., Principal.

Rev. W. A. R. Goodwin.

Rev. J. W. Johnson.

*Christ Church Parish School, Rustburg, Campbell
Co. (So. Va.), Va.*

Mr. V. J. Jones.*

*St. Mark's School, St. Tammany, Mecklenberg Co.
(So. Va.), Va.*

Mrs. J. W. Carroll.

School at Sturgeonville. (So. Va.), Va.

Mrs. S. A. Davis.

*St. Thomas' Mission School, Totaro, Brunswick Co.
(So. Va.), Va.*

Miss R. V. Seward.

St. Michael's Mission, Cairo (Springfield), Ill.

Miss S. A. Ross and another.

St. Philip's School, Bolivar, Tenn.

Rev. W. W. Cheshire.

St. Stephen's School, Burlison, Tenn.

Rev. O. P. Alston.

*St. Mark's Memorial School (for Boys), Memphis,
Tenn.*

Rev. G. W. Honesty, M.D.

Hoffman Hall, Nashville, Tenn.

Rev. A. Shafter, D.D., Principal.

Rev. B. B. Ramage, Secretary and Treasurer.

Rev. A. C. V. Cartier, Proctor.

St. Augustine's School, Galveston, Tex.

Rev. T. W. Cain.

St. John Baptist Mission School, Tyler, Tex.

Rev. J. J. N. Thompson.

Two Mission Schools, Gordonsville, Va.

Rev. T. W. Vaughan.

Miss L. W. Putney.

St. Philip's Parochial School, Richmond, Va.

Rev. J. W. Johnson.

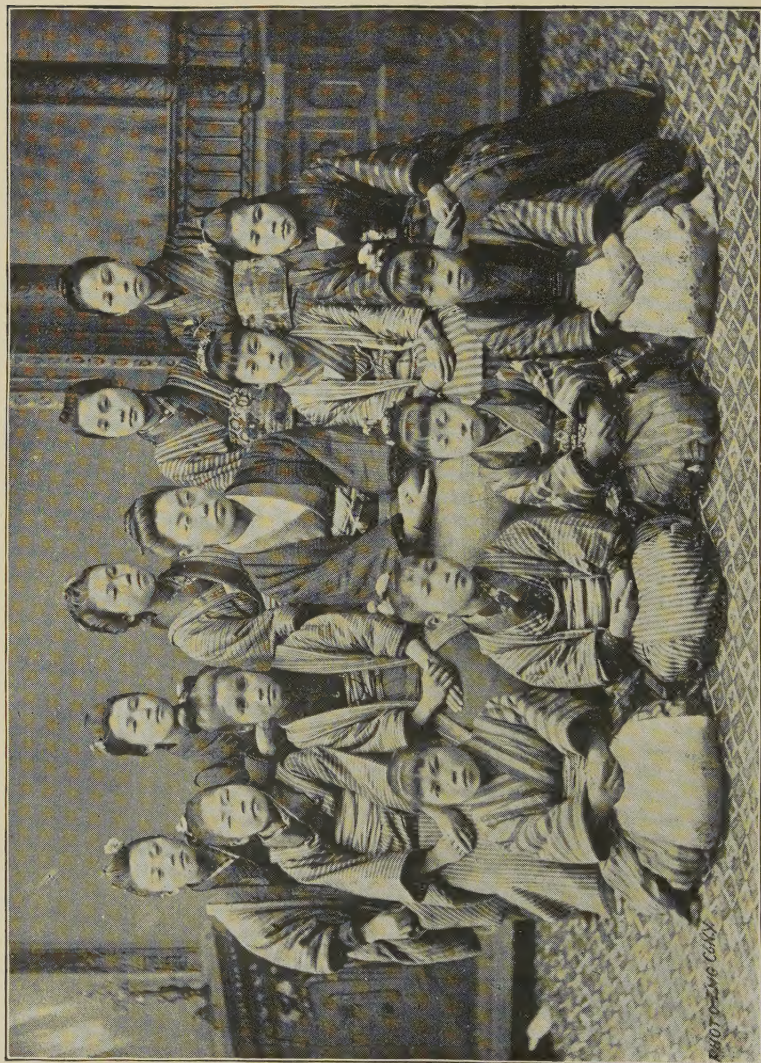
Miss L. Hale.

St. Philip's Mission School, Charles Town, W. Va.

W. H. Dabney.

King Theological Hall, Washington, D. C.

Rev. W. V. Tunnell, Warden.



MISS SUTTON'S SCHOOL FOR GIRLS AT AOMORI, JAPAN.